



A COMPENDI-  
ous or brieſe examina-  
tion of certayne ordinary com-  
plaints, of diuers of our country men  
in theſe our dayes: which although  
they are in ſome part vniuſe & fri-  
uolous, yet are they all by vway of dia-  
logues thoroughly debated &  
diſcuſſed.

By W. S.  
Gentleman.

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Cum Priuilegio.





TO THE MOST VERTUOUS and learned Lady, my most  
 Deare and Soueraigne Princeesse ELIZABETH, by the Grace of GOD,  
 Queene of England, Fraunce, and  
 Ireland: Defendresse of the  
 Fayth. &c.



*Hereas there was neuer anye*  
 thinge hearde of in any age past  
 hetherunto, so perfectly wrought  
 and framed, eyther by Arte or  
 Nature, but that it hath at some  
 time, for some forged and surmy-  
 sed matter, lusted the repre-  
 hension of some enuious persons  
 or other: I doe not much meruaile most mighty Pryn-  
 cesse that in this your so noble & famous a gouernment,  
 (the Glory whereof is now longe sithence scattered and  
 spread ouer the whole face of the Earth,) there are not-  
 withstanding certayne euill disposed people, so blinded  
 with malice, and subdued to their owne parciall Con-  
 ceiptes: that as yet they canneyther spare indifferente  
 iudgements to conceyue, or reuerent tongues to reporte  
 a known truth, touching the perfection of the same. But  
 for these men, as they are (no doubt) sufficiently refuted  
 by the testimoniẽs of their owne cõsciences: so are they  
 most certainly condemned by the common consent of  
 all such, as are wyse or indifferent. And although this be  
 of it selfe so cleare and manyfest that it cannot bee deni-  
 ed, yet could not I forbear (most renowned soueraigne)  
 being as it were inforced, by your Maiesties late & sin-  
 gular clemency, in pardoninge certayne my vndutifull  
 misdemeanour, but seeke to acknowledge your gracious  
 goodnesse and bounty towards me, by exhibiting vnto  
 you this small and simple present: wherein as I haue in-

\*\*

dewou.

# the Epistle

deuoured in fewe wordes to aunswere certayne quarells  
and obiections, dayly and ordinarily occurrent in the  
talke of sundry men, so doe I most humbly craue your  
Graces fauourable acceptation thereof: protestinge also  
with all humility, that my meaninge is not in the dis-  
course of these matters heere disputed, to define ought,  
which may in any wise sounde preiudiciall to any pub-  
licke authority, but only to alleadge such probability as  
I coule, to stop the mouthes of certayne euill affected  
persons, which of their curiosity require farther satis-  
faction in these matters, then can well stand with good  
modesty. Wherefore as vpon this zeale & good meaning  
towards your estate, I was earnestly moued to vndertake  
this enterprise, and in the handlinge thereof rather con-  
tent to shewe my selfe unskillfull to others, the vnthank-  
full to you: so presuminge of your auncient accustomed  
clemency, I was so bold to comit the same to your gra-  
cious protection, fully perswading and assuring my self,  
that it would generally obtayne the better credit & en-  
tertainment among others, if your Maiesties name were  
prefixed, ad it were a most rich Jewell and rare Ornament  
to beautifie and commend the same. God preserue your  
Maiesty with infinit increase of all his blessings bestow-  
ed vpon you, and graunt that your dayes of life here vpon  
the earth may be extended (if it be his good will) euē  
far beyonde the ordinary course of Nature: that as you  
haue already sufficiētly rayghned for your owne honour  
and glory to last with all posterities: so you may cōtinew  
and remaine with vs many more yeaes, euē to the full  
contentation (if it may so be) of vs your louing subiects,  
and to the perfect establishing of this flourishing peace &  
tranquillity in your cōmon weale for euer.

YOUR MAIESTIES

most faythfull, and

louing Subiect

W. S.



# A Table of thynges

*most notable contained  
in this Booke.*



That no man is a stranger to the Commons  
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That of many heads is gathered a perfect coun-  
saile. 1.b

That every man is to be credited in his owne  
are. 1.b

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**FINIS.**



**A Brieve conceipte touching  
THE COMMON WEALE  
OF THIS REAUME  
OF ENGLANDE**



**C**ONSIDERING THE diuerse & sundry complaynts of our countrymen in these our dayes, touching the greate alteration of this comonwealch, within the compasse of these fewe yeares lately past: I thoughte good at this tyme to sette downe such probable discourse for occasion hereof, as I haue hearde oftentimes vttered by men of sound learning & deepe iudgment. And albeit I am not one to whom the consideration and reformation of the same doth especially belong: yet knowing my selfe to be a Member of the same Commonweale, and to further it by all the wayes that possibly I may: I cannot reckon and account my selfe a meere strainger to this matter, no more then a man that were in a Shippe, which being in danger of wracke, might say: that because he is not (percase) the maister or Pilot of the same, the danger thereof doth pertayne nothinge at all to him. Therefore hauinge now sufficient leasure from other businesse, mee thoughte I coulde not apply my study to a better end then to publish & make relation of such matters as I haue hearde thoroughly disputed heerein.

No man is a  
straunger to  
the commo-  
weale he is  
in.

Firste, what thinges men are most griued with, then, what should be the occasion of the same: And that knowne how such grieues may bee taken away, and the state of the Common weale reformed agayne. And albeit yee mighte well say, that there bee men of greater wittes then I that

A.

haue

## A brieſe Conceipte

haue that matter in charge, yet Fooles (as the Proverbe  
 is) ſometimes ſpeake to the purpoſe: and as many heads,  
 ſo many wittes, and therefore Princes, though they bee  
 neuer ſo wiſe themſelues, (as our moſt excellent Prince  
 is) yet the wiſer that they be, the moe counſelles they will  
 haue, (as our noble & gracious Queene doth dayly make  
 choiſe of moze) for that, that one cannot perceiue, another  
 doth diſcouer: the gifts of wits be ſo diuerſe, that ſome ex-  
 celles in Memory, ſome in Inuention, ſome in Iudgement,  
 ſome at y<sup>e</sup> firſt ſight ready, & ſome after long conſideratiō: &  
 though each of theſe by them ſelues do not ſeueraſly make  
 perfit the matter, yet when euery mā brings in his gyfte,  
 a meane witted man may of all (the beſt of euery mans de-  
 uiſe being gathered together) make as it were a pleaſant  
 and perfect Carload, to adorne & Decke his head with all.  
 Therefore I woulde not onely haue Learned men, whole  
 Iudgements I woulde wiſhe to be chiefly eſteemed herein,  
 but alſo Marchaſtmen, Huſbandmen, & Artificers: which  
 in their callings are taken wiſe: freely ſuffered, yea, & pro-  
 uoked to tel their aduiſes in this matter. For in ſome poi-  
 ntes of their feates, they may diſcloſe that, which y<sup>e</sup> wiſeſt  
 in a Realme cannot vnfould againe. And it is a Maxime,  
 or a thing receiued as an infallible verity among all men,  
 that euery man is to be credited in that arte that he is moſt  
 exerciſed in. For did not Apelles that excellent Paynter  
 conſider, that when hee layde forth his fine Image of Ve-  
 nus to be ſeene of euery man that paſt by, to the intent hee  
 hearing euery mans iudgement in his owne Arte, might  
 alwayes amend that was a miſſe in his work: whole Cen-  
 ſures hee allowed ſo longe as they kept them within their  
 owne Faculties, and tooke not vpon them to meddle w<sup>th</sup>  
 an other mans Arte: So percaſe I may be answered as  
 he was, yet I reſuſe not that, if I paſſe my compaſſe: but  
 for as

Of many  
 heades is ga-  
 thered a per-  
 fect counſell.

That euery  
 man is to be  
 credited in  
 his owne  
 Arte.



For as much as most of this matter containeth Pollicy, or good gouernment of a commonweale: being a Member of Philosophy morale, wherein I haue somewhat studied: I shall bee so bold with my countrey men (who I doubt not will construe euery thinge to the best) as to utter my poore and simple conceipte herein, which I haue gathered out of the Talke of diuerse and sundry notable men that I haue heard reason on this matter: and though I shoulde herein percase mooue some thinges that were openly not to bee touched, as in such cases of disceptation is requisite, yet hauing respect to what ende they bee spoken, I trust they can offend no man: for hard were it to heale a soare & a man woulde not haue opened to his Physicion, nor yet a surfet that a man would not declare the occasion thereof.

Therefore nowe to goe to the matter, vpon bouldnesse of your good acceptation, that kinde of reasoning seemeth to mee best for bouldinge out of the truth, which is vsed by way of Dialogues, or Colloquies, where Reasons bee made too and froe, as well for the matter intended as against it: I thought best to take that way in the discourse of this matter: which, is first in recounting the common and Uniuersall Grievues that men complayne on nowe a dayes: secondly in bouldinge out the very Causes and Occasions of them: thirdly, and finally in deuising of Remedies for all the same. Therefore I will declare vnto you what communication a Knight had betwene him and certayne other persons of late aboute this matter: which be cause it happened betwene such persons as were Members of euery state, that finde themselves griued nowe a dayes: I thought it not meete to bee forgotten, to let you vnderstande that the persons were these: a Knight as I sayd first, a Marchauntman, a Doctoz, a Husbandman, and a Craftes man. And first, the Knight rehearsed the communication in this manner ensuing.

Why the Booke is made by way of Dialogue.

The sum of the whole Booke.

# A brieft Conceipte THE FIRST DI- ALOGVE.

Knight.



After I and my Fellowes the Iustices of peace of this Comminalty, had the other day declared þ Queenes highnesse commission touching diuers matters, & giuen the charge to th'enquest: I being both weary of the heate of the People & noyse of the same; thought to steale to a

friendes house of myne in the towne which selleth Wyne, to the intent to eate a morsell of meate, for I was then fasting, taking with me an honest hus bandman, whom for his honesty and good discretion I loued very wel: whether as wee were come & had but skante set downe in a close Parloure, there cometh me in a Marchaunt man of that city, a man of estimation and substance, and requireth the sayd Husbandman to goe and dyne with him: nay (quoth I) hee will not I trust now forsake my cōpany, though he should fare better with you.

Marchaunt.

Then (quoth the Marchaunte man) I will send home for a patty of Tension that I haue there, and for a friend of mine, and a Neighbour that I had bid to dinner, and wee shall be so bould as to make merry withall heere in your company, and as for my Guest hee is no straunger vnto you neyther. And therefore both hee of youres, and you of his company, I trust will bee the gladder.

Knight.

Who is it?

Marchaunt.

Doctor Pandotheus.

Knight.

Is he so, on my faith he shalbe heartely welcome, for of him we shal haue some good cōmunication and wise, for he is noted a learned and a wise man. And immediately þ Marchaunt sendeth for him, and he cometh vnto vs, & bringeth



geth with him an honest man a Capper of the same towne, who came to speake with the sayd P archaunte: then after salutations had (as yee knowe the maner is) betweene me and maister Doctor, and renewing of olde acquaintance which had bene long before betwene vs, we sat all downe, and when we had eate somewhat to satisfie the sharpnesse of our stomackes.

On my faith (quoth the Doctor) to me, yee make much a doe, you that bee Iustices of the Peace of enery Countrey, in sitting vpon Commissions almost weekly, and in causing poore men to appeare before you & leauinge their husbandry vnlooked to at home.

Surely it is so. Yet the Prince must bee serued, and the Common weale, for G D and the Prince haue not lent vs the poore liuings that wee haue, but to do Seruice therefore, abroade amonge our Neighbourcs.

It is well if yee take it so, for Nature hath grafted p perwasion in you, and all other that followeth the cleare light of Nature. As learned men haue remembred, saying: we be not borne onely to our selues, but partely to the vse of our Countrey, of our Parentes, of our Kinsfolkes, and partely of our Friendes and Neighbourcs, and therefore all good vertues are grafted in vs naturally, whose effects be to doe good to other: where in we shew forth the Image of God in Man, whose property is euer to doe good to other, & to distribute his goodnesse abroade: like to no Magarde, nor enuyous of any other creatures. As they resemble nothing of that goodly Image, so they study no comon vtility of other, but only the conseruation of them selues, and propagation of their owne kynde. Wherefore, if wee looke to be reckned most vnlke them, being most vile: and likest to God being most excellent: let vs study to do good to other, not preferring the ease of this Carcasse which is like the brute beastes, but rather the vertues of p mynde

Doctor.

Plato. & Cicero.

That men are not borne to themselves onely.

# A brieft Concept

wherein wee bee like GOD him selfe.

**Husband.** Then (sayd þ husbandman) for all your paynes (meaning by me) & all ours also, I woulde yee had nener worse Committions in hande then this is: So wee had lost more dayes workes at our husbandry then this.

**Knight.** Why so?

**Husband.** Mary for these Inclosiers doe vndoe vs all, for they make vs to pay dearer for our land that we occupy, & causeth that we can haue no lande in maner for our money to put to Tillage, all is taken by for Pasture: for Pasture either for Sheepe, or for Grasinge of Cattell: in so much that I haue knowne of late a dozen ploughes within lesse compasse then sixe Myles about mee, layde downe within this seuē yeares: and where threescore persons or bywarde had their liuings, now one man with his Cattell hath all, which thinge is not the leaste cause of former vpproces: for by these Inclosiers many doe lacke liuinges and be ydle, & therefore for very necessity they are desirous of a chaung, being in hope to come thereby to somewhat, and well assured that how so euer it befall with them, it can be no harder with them then it was before: more ouer all things are so deere þ by their day wages they are not able to liue.

**Capper.** I haue well the experience thereof, for I am faine to geue my Journeyemen two pence in a day more thē I was wont to doe, and yet they say they cannot sufficiently lyue thereon. And I knowe for truth, that the best husband of them can saue but litle at the yeares ende: and by reason of such dearth as yee speake of, wee that are Artificers, are able to keepe but fewe or no Apprentizes like as wee were wonte to doe, and therefore Cities which were heretofore well Inhabited and Wealthy, (as yee knowe euery one of you) are nowe for lacke of Occupiers fallen to great povertie and desolation.

**Marchaunt.** So be þ most parte of all þ townes of England, London one.



Don onely except, and not only the good towines are sore de-  
 eared in their Houses, Walles, Streates, and other buil-  
 dings: but also the countrey in their high wayes & Bryd-  
 ges: for such pouerty ragneth euery wheie, that few men  
 haue so much to spare as they may geue any thinge to y<sup>e</sup> re-  
 paration of such wayes, Brydges, and other common ease-  
 ments. And albeit there be many things layde downe now  
 which befoze time were occasions of much Expences: as  
 Maygames, Walles, Reuels, wages at shootinge, wrest-  
 ling, running, and throwing the stone, or barre, & besides  
 that, Pardons, Pilgrimages, Offerings, and many such o-  
 ther thinges, yet I pertaine we bee neuer the wealthyer,  
 but rather poozer, whereof it is longe I cannot well tell:  
 for ther is such a generall dearth of al thinges as befoze .xx.  
 or .xxx. yeares hath not bene the like, not onely of thinges  
 growing within this Realme, but also of all other Mar-  
 chaundize that we buy from beyonde the Sea: as Silkes,  
 Wynes, Dyles, Cloade, Hadder, Dyon, Steele, Ware,  
 Flaxe, Linnen cloth, Fustians, Worsteddes, Couerlets,  
 Carpets, and all Hearles, & Tapestry: Spices of all sorte  
 and al Haberdasher ware, as Paper both white & browne,  
 Glasses aswell drinkeinge, as looking, and for glasinge of  
 Windows: Pinnes, Needles, Kniues, Daggers, Hats,  
 Cappes, Bitches, Buttons, and Laces. I wot well all  
 these doe cost nowe more by the thirde parte then they did  
 but fewe yeares agoe. Then all kinde of Vittayle are as  
 deere or deerer agayne, and no cause of Gods part thereof  
 as farre as I can perceaue, for I neuer sawe more plenty  
 of Corne, Grasse, and Cattell of all sorte, then we haue at  
 this present, and haue had (as pee know) all these twenty  
 yeares passed continually, thanked bee our Lorde God: if  
 these Inclosiers were cause thereof, or any other thing els,  
 it were pity but they might be remooued.

Complaynt of  
 tovvnes by  
 Marchauntme  
 & of all other  
 comon ease-  
 ments.

Many superflu-  
 ous charges  
 layde dovvne  
 and yet neuer  
 the more ylen-  
 ty.

Dearth of our  
 vyarde Mar-  
 chaundize.

Dearth of all  
 kinde of vita-  
 tayle.

Since pee haue plenty of all thinges, of Corne, & Cat Knight,  
 tell as

# A brieft Concept

That Inclo-  
sures be not the  
cause of this  
dearth.

That Gentle-  
men feele most  
griefe by this  
dearth.

Husband.

Marchaunt.

The cōplaynte  
of Craftsmen  
against Gentle-  
men for taking  
of Farmes.

tell, (as yee say) thē it should not seeme this dearth should  
be longe of these Inclosures, for it is not for scarcenesse of  
Corne y<sup>e</sup> yee haue this dearth: for thanked be God Corne  
is good cheape, and so hath bene these many yeres past cō-  
tinually. Then it cannot bee the occasion of the dearth of  
Cattell, for Inclosure is the thing that nourisheth most of  
any other: yet I confesse there is a wonderfull dearth of all  
thinges, and that doe I, and all men of my sorte feele most  
griefe in, which haue no way to sell, or Occupation to lyue  
by, but onely our landes: For you all thre (I meane) you  
my neighbour the husbandman, you maister Percer, and  
you Goodman Capper, w<sup>th</sup> other Artificers may saue your  
selues meetely well: Forasmuch as all thinges are deerer  
then they were, so much doe you arise in the pryce of your  
wares and occupations that yee sell agayne. But we haue  
nothing to sell whereby we might aduance y<sup>e</sup> pryce there-  
of, to counteruaile those thinges that we must buy againe.  
Ves yee raise the pryce of your Landes, and you take  
Fermes also and pastures to your hāds, (which was wōt  
to bee poore mens lyuings such as I am) and haue giuen  
ouer to liue onely vpon your Landes.

On my soule yee say truth (quoth the Marchaunte) &  
the Capper also sayde no lesse, advinge thereto that it was  
neuer merry with poore Crafts men, since Gentlemen be-  
came Grasers, for they cannot now a dayes (sayd he) finde  
they<sup>r</sup> Wrentizes and seruauntes meate and drinke, but it  
cost them almost double as much as did before time: where-  
fore where many of mine occupation and other like, here-  
tofore haue died riche men, and bene able to leaue honestly  
behinde them for their Wives and Children, and besides y<sup>e</sup>  
leaue some notable bequests for some good deede, as to the  
making of Brydges, & repayring of highwayes, all which  
thinges goe to wracke now euery where. Also some were  
wont to buy Land either for to helpe the poore beginners  
of th<sup>e</sup>re



of the occupations: yea, some time they had such superfluity as they coulde ouer such bequestes leaue another Portion to aunde a pyeste, or to founde a Chauntry in some Paryshe Church, and now we are skant able to liue without debte, or to keepe few seruants or none, except it be one Pryetze or two. And therefore the Iournemen what of oure occupations, and what of Clothyers, and all other occupations: being forced to be without worke, are the most part of these rude people that maketh these vyproes abrode, to the great disquiet not onely of the Queenes highnes, but also of her people. And neede as ye know hath no boot.

The craftesmans complaint that he cannot set men a vvorke for the dearth of victaile.

It is true, yee knowe likewyse what other notable Marchaunt actes men of myne occupation haue done in this City. Before this yee know the hospitall at the townes end, wherein the free men decayed are releaued, how it was founded not longe agoe by one of our occupation, suppling thereby the city should bee much releaued, which then was in some decay, and yet it decayeth still euery day more & more, whereof it should be longe, I cannot well tell.

Sy, as I knowe it is true that yee complaine not without cause, so it is as true that I and my sorte (I meane all Gentlemen) haue as great yea and farre greater cause to complaine then any of you haue, (for as I said) now that the pryces of thinges are so rysen, of al handes, you may better lyue after your degree then we, for you may and doe rayse the pryce of your wares, as the pryces of vittayles, & other your necessities doe ryse, and so cannot we so much, for though it bee true that of such Landes as come to our handes, eyther by purchase, or by determination, and ending of such termes of yeaues, or other Estates, that I or mine auncestors had graunted the in time past. I doe eyther receiue a better fine the of old time was vbled, or enhaunse the rent thereof, being forced thereto for charge of my householde that is so encreased ouer that it was, yet in all my lyfe

Knight.

The Gentlesmans cōplaint how he can not keepe like countenance as he vvas v wont to doe.

# A brieft Conceipte

Why Gentle-  
men doe gieve  
ouer their  
housholdes.

Why Gentle-  
men do take  
Fearmes into  
their handes.

Husband.

Complaint a-  
gainst sheepe.

My lye tyme, I looke not that the thyrde parte of my lande shal come to my disposition, that I may enhaunse the rente of h same, but it shalbe in mens holding either by Leases or by cōpy graunted before my tyme, and still continuing, and yet lyke to continue in the same state for the most part duringe my lyfe, and percase my Sonnes: so as we cannot raise all our wares as you may yours, and as me thinketh it were reason we did, and by reason that we cannot, so many of vs (as yee know) that haue departed out of h countrey of late, haue ben dɔyuent to geue ouer our householdes, and to keepe either a chamber in London, or to wayte on the Court vn- called, with a man and a Lackey after him: where hee was wonte to keepe halfe a score of cleane men in his house, and xx. or xxiiii. other persons besides euery day in the weeke. And such of vs as do abyde in the countrey stil, cannot with two hundred a yere, keepe that house that wee mighte haue done with CC. Markes but xvi. yeaeres past. And therfore wee are forced either to minish the thirde part of our hous- holde, or to raise the thirde parte of our reuenues, and for that we cannot so doe of our owne landes that is already in the handes of other men, many of vs are enforced eyther to keepe pieces of our Landes when they fall in our owne possession, or to purchase some Fearme of other mens lāds, and to store it with sheepe or some other Cattell to helpe to make by the decay of our reuenewes, and to mainetayn our old estate withall, and yet is litle inough.

Yea, those sheepe is the cause of all these mischieues, for they haue driuen husbandry out of the countrey, by h whych was increased before all kinde of victailles, and now altoge- ther sheepe, sheepe, sheepe. It was farre better when there were not onely sheepe ynough, but also Oxen, Kyne, swyne, Pig, Goose and Capon, Egges, Butter, and Cheese: yea, and breade Corne, and Malte Corne inough besides, reared altogeather vpon the same lande.

Then the Doctor that had leaned on his Elbowe al thys whyle



While musling, sat vp and sayd: I perceiue by you all thre,  
that there is none of you but haue iuste cause to complayne.

No by my troth excepte it be you, men of þ church: which  
trauayle nothing for your lyuing and yet haue inough.

Capper.

Yee say troth in deede, we haue least cause to complayne:  
yet yee know well, we be not so plentious as we haue ben,  
the first fruits & tenthes are deducted of our lyuings, yet of  
the rest we might liue well ynough, if we might haue quiet-  
nes of mynde and conscience withall. And albeit we labour  
not much with our bodies (as yee say) yet yee know we labour  
with our mynds, moze to þ weaking of þ same, then by  
any other bodely exercise we should do, as yee may well per-  
ceiue by our complexions, how wan our colour is, how faint  
and sickely be our bodies, & all for lacke of bodely exercyse.

Doctor.

The Doctors  
complaynt for  
men of his cal-  
ling.

Mary I would if I were of the Queenes counsell, pro-  
uide for you well a fine, so as you should neede take no dis-  
ease for lacke of exercise: I would set you to the Ploughe  
and Carte, for the deuylt a whyt of good yee doe with your  
studyes, but let men together by the Eares: some with this  
opinion, and some with that: some holding this way, & some  
an other: & that so stiffly as though the troth must be as they  
say that haue the bypper hand in contention, & this contention  
is not also þ least cause of former byperes of þ people, some  
holding of the one learning, & some of þ other. In my mynd  
it made no matter though we had no learned men at all.

Capper.

Complaynt a-  
gainst learned  
men.

God forbid neighbour that it should bee so: how should  
the Prynce haue counsaillours thē: how should we haue chri-  
stian religion taught vs: how should we know the estates of  
other realmes & haue cōference with thē of all countreys, ex-  
cept it were through learning, & by the benefit of Letters.

Knight.

Care not therefore good man capper, yee shall haue fewe  
inough of learned mē within a while if this world hold on.

Doctor.

I meane not but I would haue men to learne to wyte &  
read, yea & to learne þ languages vsed in countreys about vs,  
þ we might wyte our myndes to thē & they to vs: yea and that

Capper.

## A brieft Conceipte

wee might read the holy scriptures in our mother tongue, & as for your preaching (except yee agree better) it made no matter how litle wee had of it, for of diuersity ther of, cometh these diuersities of opinions.

**Doctor.**

Why learninge  
should be lyke  
to decay here  
after.

Then yee care for no other sciences at all, but the knowledge of tongues, and to write and reade, and so it appeares well that yee bee not alone of that mynde, for now a dayes when men sends theyr sonnes to the Uniuersities they suffer them no longer to tary there, then they may haue a litle of the latine tongue, and then they take them away and bestow them to be Clarkes with some man of law, or some Auditor, & Receyuer, or to be a Secretay with some great man or other, and so to come to a lyuing: whereby the Uniuersities bee in manner emptyed, and as I thinke will bee occasion that this Realme within a short space will be made as empty of wise and politike men, and consequently barbarous, and at the last thral and subiecte to other Nations whereof wee were Lordes before.

**Knight.**

God forbidde that wee that bee Gentlemen shoulde not wyth our pollicy in Warre, prouide that we come not in subiection of any other Nation, & the stoutnesse of English heartes will neuer suffer that, though there were no Learned men in the Realme at all.

**Doctor.**

Whether a common vveale  
may be vvel go-  
uerned vvith-  
out learninge.

Well, an Empyre or a Kingedome is not so much won, or kepte by the manhoode and force of men, as by wysdome and pollicy, which is gotten chiefly by learninge: for wee see in all kyndes of gouernaunce for the most parte, the wyser sorte haue the soueraygnty ouer the rude and vnlearned, as in euery house the most expert: in euery City the wysest & most sage: and in euery common weale the most learned, are most commonly placed to gouerne the rest: yea, among all Nations of the world they that bee polytique and cyuile doe mayster the rest though theyr forces bee inferior to the other. The Empyres of the Greekes and Romaines

doe



We declare that, among whom lyke as learning and wisedome was most esteemed, so the Emperres were spread widest, and longest did continue of all other. And why should you thinke it straunge that you might more be vanquished then the other were before time that reckened themselves as stoute men as you be, yea dwellers of this realme, as the Saxons last were by the Normandes, and the Romaines by the Saxons afore that, and the Brittaines by the Romaines fyrst of all.

That the learned haue alway the souerainty ouer the vnlarned.

There may bee wise men inoughe though they bee not learned. I haue knowne diuerse men very wise and politique that know neuer a letter on the booke, and contrary wise as many other learned men that haue bene very Idiotas in manner for any worldly pollicy that they had.

Knight.

I deny not that, but I say that if such wisemen as yee speake of, had learning to their wits, they had ben more excellent: And the other that yee call so simple had bene foolish, if they had had no learning at al. Exercise in warres maketh not euery man meete to be a Captayne, though he trauayle in it neuer so longe, nor there is no other so apt for the warre but wyth experience and vse he is made more perfit, for what maketh olde men commonly more wise then the younger sorte, but theyr greater experience.

Doctor.

Whether a man may be vwise without learning.

Yea Experience helpeth much the witte of men I confesse. But what doth learning thereto.

Knight.

If yee graunte mee that experience doth helpe, then I doubt not but yee will graunt me anone that Learninge doth also helpe much to the encrease of wisedome: let y then be set for a sure grounde that experience doth further wisedome, & take it as it were y father of wisedome, & Memory to bee the mother. For like as experience doth beget wisedome as a father, so memory nourisheth it as a Mother, for in dayne should experience be had if y same were not kepte in remembraunce. Then if I can shew you that both experience

Doctor.

That learning supplieth the lacke of experience, & that experience is the father of Wisedome.

rience, and also memory are holpen and furthered by Learning: then yee must needs graunte mee that learning furthers wit, and increaseth it. We confesse the experience of an olde man maketh him wiser then the younge, because hee sawe mo thinges then the other: But an olde man seeth but onely thinges of hys owne time, & the learned mā seeth not onely his owne times experience, but also that befell in a great many of his auncellors, yea since the worlde began. Therefore he must needs haue more experience then the vblearned man, of what great age soeuer hee bee: the, so many cases as hee seeth in all that time to haue hapned, coulde not so well bee remembred of any man, as it is kepte in memory by wrytinges: and then if the vblearned man once forget the thinge hee sawe, he neuer lightly remembreth it againe, where as the learned man hath hys Booke alwayes to call hym to remembraunce of that hee shoulde els forget: Therefore as he that lyueth a hundred yeare must needs haue more experience then hee that liueth fifty: so hee that seeth the chaunces of the worlde as it were in a Table painted afore him of a thousand yeares, must needs haue greater experience then hee that liueth but a hundred. Also hee that trauaileth many farre Countries hath more experience then other of like age that neuer goeth oute of hys native Countrey. So hee that is learned seeth by Cosmographycall histories, and other learninges, the right manner, & boiage of euery countrey in the worlde: yea of many moe then is possible for one man to trauaile through, and of these that he trauaileth, much better doth hee learne there by small taryng, then the other (by longer experience) that are all together and wholly vblearned, and consequently more wit, being in capacity & Memory both els equipolent. And now I am forced to consider the maruaylous gyftes that we haue by learning, that is: howe learning suppliyeth vnto man



Man the greatest lacke & some wryters haue complayned  
of to bee in mankinde: that is, the breuity of Age, the grosse-  
nesse and waight of the body: wherein the first, diuers beaſts  
as Cartes and many other, and in the laſte all Byrdes  
doe excell man, for where it is deemed man to lyue aboue a  
hundred yeres or there aboutes, by the benefite of Lear-  
ning, he hath the comodity of the life of a thousand yeres,  
yea two or thre thousandes, by reason hee ſeeth the euents  
and occurrents of all that time by Bookes. And if he ſhould  
haue lyued him ſelfe by all that ſpace, then coulde hee haue  
had nothing els to his comodity but that experience of  
thinges, the reſt had bene but trauaile: which experience he  
hath now by letters and withoute any trauaile in manner  
at all, and withoute the daungers that he mighte hym ſelfe  
haue bene in, if hee had lyued by all that ſpace. As to the o-  
ther poynte, that wee bee not ſo agill and light as fowles &  
Byrdes of the Ayre be of, as that we might flurre from one  
place to an other, wee haue the comodity throughe Lear-  
ning that we ſhoulde purchaſe by ſuch Peregrinations, as  
well as wee ſhould if wee mighte flee from one Countrey  
to another lyke Byrdes, and yet wyth leſſe trauaile and  
daunger. May wee not throughe Coſmography ſee the ſy-  
tuation, temperature, and qualities of euery Countrey in  
the Worlde, yea better and with leſſe trauaile then if wee  
mighte flee ouer them our ſelues: for that, that many other  
haue learned throughe their great trauayles, & daungers,  
they haue left to vs to be learned with eaſe & pleaſure. Can  
wee not alſo throughe the ſcience of Aſtronomy knowe  
the courſe of the Planettes aboue, and theyr Coniunctions  
and Aspectes as certaynely as if wee were amonge them:  
is ſurely that wee may, for tell me: how came all y<sup>e</sup> learned  
men heretofore to the exacte and perfit knowledge thereof:  
came they not to it by conference, and marking of circuli an-  
ces: yea in deede: ſo that out of their wrytings we learned it  
and to

The vvonder-  
full giftes that  
yve haue by on  
learning.

original

original

original

## A brieft Conceipte

That there is  
no faculty but  
is made more  
perfect by  
learning.

and to the knowledge whereof by sighte onely wee coulde  
neuer attayne, though wee were as agile as any Byrde.

What is there els profitable or necessary for the coniuncte  
of mans lyfe heare in earth, but in learning it is taughte  
more perfectly and more compleat, then any man can learne  
onely by experience all dayes of his lyfe, no not so much as  
your Feate in warre sy? Knighte, no nor your Feate good  
Husbandman: but that either of them are so exactly taught  
and set forth in learninge, that neither of you both thoughte  
pee bee neuer so perfect in the said feates, but might learne  
many poyntes more then euer pee saw before by experience  
in either of them: as you sy? Knight in Vigetius, and you  
good Husbandman in Columella.

Knight.

I say agayne, mighte wee not haue that in our Eng-  
lish tongue, & read the ouer though we neuer wet to schoole.

Doctor.

Yea well inoughe, and yet shoulde pee bee farre from  
perfect vnderstanding of the, except pee had the helpe of o-  
ther sciences, that is to say, of Arithmatique in disposing  
and ordering your men, and Geomatty in deuising of In-  
gens to wyne Townes, and Fortresses, and of Byrdges,  
to passe ouer, in the which Caesar excelled other by reason  
of the learning that hee had in those sciences, and dyd won-  
derfull feates which an vnlearned man coulde neuer haue  
done, and if pee had warre ouer the Sea, howe coulde pee  
knowe towarde what Coastes pee bee sea ryuen, without  
knowledge of the latitude of the place by the Poole, and the  
length by other stars. And you good husband for the per-  
fection of the knoweledge of husbandry, had neede of some  
knowledge in Astronomy, as vnder what aspect of the pla-  
nets and in the entry of what signe, by the Sunne & moone  
it is time to Care, to Dounge, to Sow, to reape, to Set,  
to Grasse, to Cut your Wood, your Tymber: yea, to haue  
some iudgemente of the Weather that is lyke to come, for  
Tuning of your Corne, and Grasse, and houseinge of your

How Caesar  
excelled all o-  
ther captaines  
by reason of  
his great lear-  
ning ioyned  
with his pro-  
uesse.

Cattell



Cattell: yea, of some part of Phisicke called Veterinaria, whereby yee might know the diseases of your Beastes and heale the. Then for true measuring of Lande, had yee not neede of some knowledge in Geomaty, to be a perfect husband? Then for building, what Carpenter or Mason is so cunning or experte, but hee mighte learne more by reading of Vitruvius and other wyters of Architecture: (that is to say) the science of building, and to passe ouer the sciences of Logicke & Rhetorique, whereof y first trauail (t) about the discusstion of the true reason from y false, the other about the perswasion of that is to be set forth to the people, as a thing to them profitable and expedient: whereof a good and perfect counsaillour might want neither: well, tell me what counsaile can bee perfect: what common weale can bee well ordered by right: where none of the Rulers or Counsaillours haue studied any Philosophie, specially the parte that teacheth of manners (the other parte of Philosophy I passe ouer now, which teacheth of naturis and is called phisicke) what parte of the common Weale is neglected by Philosophy morall: doth it not teach first: how euery man should gouerne himself honestly: Secondly how hee should guyde his Family wisely and profitably. And thyrde, it sheweth how a City or a Realme, or any other comon weale shoulde bee well ordered and governed, both in tyme of peate, and also warre. What Common weale can be without either a Gouerner or Counsaillors, that shoulde bee experte in this kynde of learning: this confirmeth the poynt that wee now talke of. If men experte in this Science were consulted and followed, the common Weale shoulde bee ordered as fewe should haue cause to complayne: Therefore sayd Plato that Plato, diuine Philosopher, that happy is that Common weale where either the Prince is a Philosopher, or where a Philosopher is the Prince.

That know-  
ledge in moral  
philosophy is  
most necessary  
for a Counsaillor.

I had weened before that there had bene no other lear. Knight.

King: and so the King and the Knight.

## Abrieffe Conceipte

thinge in the world, but that these men had that be Doctors of Divinity, or of the Lawe, or of Physicke: whereof the first had all his cunning in preaching, the second in matters of spiritual lawe, and the third in phisicke and in looking of diseased mens water: many pee tell me now of many other sciences very necessary for every comon man, whiche I neuer heard of before: but either there bee fewe of these Doctors that can skyll of them, or els they disclose but litle of theyr cunning.

Doctor.

What maketh  
learned men to  
be so ferve.

Younge study-  
ent: bee all-  
vvaies over-  
hasty in utte-  
ring their  
iudgements.

Pythagoras to  
his disciples  
to his disciples  
at a time.

Of truth there bee to fewe of them that can skyll of these sciences now a dayes, and of those there bee to fewe of them that are esteemed any thinge the more for their knowledge therein, or called for to any counsell. And therefore other seeing these sciences nothing esteemed or set by, they fall to those sciences that they see in some pyce: as to Divinity, to the Lawe, and to Physicke: though they cannot bee perfect in none of these without the knowledge of the sciences above touched, and therefore it is ordayned by Universities, that first men should bee Bachelors and Masters of Artes, ere they should come to Divinity: and these Artes bee the seven liberall sciences, as Grammer, Logick, Rhetorick, Arithmatique, Geomaty, Musicke, and Astronomy: and now they skip over them and fall to Divinity by and by, before they haue gotten or purchased them any iudgement through the foresayd sciences, which maketh them to fall to these diuersities of Opinions that pee speake of. For al beginners in every science be very quicke, and overhasty in geuing their iudgement of thinges, (as experience teacheth every man) & the, when they haue once uttered their iudgments & opinions, they will see nothing that will sound contrary to ysame, but either they will construe it to their own phantasy, or utterly deny it to be of any authority. Pythagoras, to his Scholers (he came to learne his Prophane sciences) commaunded silence for seven yeares, that by al space they should be hearers onely, and no reasoners: and  
in thys



in this diuine science euery Boy that hath not red Scrip-  
ture past halfe a yeaere, shall bee suffered not onely to reason  
and enquire of thinges (for that were tollerable) but to af-  
firme newe and straunge interpretations vpon the same  
neuer heard of before. What ende of Opynyons ca there  
bee whyle this is suffered. Also Plato forbad any Man to  
come to his schoole that was ignorant in Geomatty, and  
to this high schoole of Dyuinity hee that knoweth not hys  
Grammer, much lesse any othea scyence shall be admitted  
at the first, I say not to learne, (for that myght be suffered)  
but to iudge: and there cometh in the thyng that the  
same Plato sayeth to be an onely cause sufficient to ouer-  
throwe a whole Common weale where it is vsed: that is,  
when they take on them the iudgement of thinges to whome  
it doth not appertayne, as yowth of thinges belongyng to  
olde men, chyldren ouer their fathers, seruaunts ouer their  
maisters, and priuate men ouer their Maiestates. What  
Ship can bee longe saufe from wracke where euery man  
will take vpon him to bee Pilot: what house well go-  
uerned, where euery seruaunt wyll bee a Maister & a tea-  
cher. I speake thus much of the commendation of Lear-  
nyng, not onely because I hearde my friend heere (the Cap-  
per) set litle by Learning, but also that I see many nowe a  
dayes of hys Opynion, which care nothyng for anye other  
knowledge, but onely that they may write and reade, and  
learne þ tongues: whom I can resemble well to those men  
that esteemeth more the Barke then the Tree, the Shale  
more then the Rymell. Wherefore they sceme to take the  
bryght Sunne from þ Earth, that would take away Lear-  
ning from vs: for the same is no more necessary for the in-  
crease of all thinges on earth, then is learnyng for the in-  
crease of Ciuility, Wisedome, and Pollicy amonge Men.  
And as much as reasonable men doth extell all other Crea-  
tures by þ gyft of Reason, so much excelleth a learned man

Plato comma-  
ded that no  
man Ignorant  
in Geomatty  
should enter  
his schoole.

What harme  
may come if  
they bee suffe-  
red to iudge in  
thinges to whome  
it doth not  
appertayne.

That it is not  
learning suffi-  
cient to knowe  
the tongues, &  
to write.

## A brieft Conceipte

any other through the polishing and adorning of Reason by these Sciences.

**Knight.**

O my sayth I am glad it was my chaunce to haue you in my company at this time, for of a wise man a man may alwayes learne: But mee thought yee sayde lately to my neighbour the Capper, that wee should haue learned men few ynough within a while if the world did continue. What ment yee thereby, and what should be the cause thereof.

**Doctor.**

Why learning  
should decay.

I shewed you all ready one great cause of the same: that was, where I shewed you that most men were of that opinion, that they thought learning ynough to write and read, another cause is y they see no preferment ordered for Learned men, nor yet any honour or estimation geuen them lyke as hath bene in tyme past: But rather the contrary, y more learned, the more troubles, losses, and vexations they come vnto.

God forbyd. Howe so?

**Knyght.**

**Doctor.**

Mary haue you not seene how many learned men haue bene put to trouble of late within this xx. or xxx. yeaues, & all for declaring their opinions that in thynges haue rylen in controuersie: haue you not knowen when one Oppynion hath bene set forth, and who so euer sayd agaynst that, were put to trouble: and shortly after, when the contrary opinion was furthered and set forth, were not the other that prospered before put to trouble for saying their mindes agaynst this latter oppynion: and so neyther of both parties escaped, but eyther first or last hee came to bee hit, of whether syde soeuer he were: except it were some weatherwyle fellows, that could chaunge their opinions as the more & stronger part did chaunge theirs. And what were they that came to these troubles: the singularlest fellowes of both parties, for there came no other to the concertation of these thyngs but such who seeing in strede of honour, and preferment, dishonour, and hinderance, recompenced for a rewarde of learning:



learning: will any either put his childe to that science that may bring him no better fruite then this: or what scholer shall haue any courage to study to come to that ende: the rarity of scholers, and solitude of the Uniuersities, do declare this to be truer then any man with speech can declare.

Then I perceiue euery man findeth himselfe greened at this time, & no man goeth cleare as farre as I can perceiue. The Gentleman that hee can not lyue on hys Landes onely as his father did before: the Artificers cannot set so many a worke by reason all manner of vittayle is so deare: the Husbandman by reason his Lande is dearer rented then before: then wee that be Marchaunts pay much dearer for euery thinge that cometh ouer sea: which great dearth (I speake in cōparison of former times) hath ben alwayes in a manner at a stay euer after that basenesse of our English Coine, which happened in the latter yeares of king Henry the eighth.

Marchaunt.

That euery  
sare findeth  
himselfe grie-  
ued.

I doubt not but if any sorte of men haue licked themselves whole, yee bee the same: for what oddes soeuer there happen to bee in exchaunge of thinges, yee that bee Marchaunts can espy it straight: for example, because yet touched somewhat of the coyne, as soone as euer yee perceyue the price of that enhaunsed, yee by and by what was to bee wonne therein beyonde sea, raked all the olde coyne for the moste parte in the Realme, and founde the meanes to haue it caried ouer, so as litle was lefte behynde within thys Realme of such olde Coyne in a very shorte space, whych in my Opinion is a great cause of this dearth that hath bene since of all thynges.

Doctor.

That Mar-  
chaunts best  
saue themsel-  
ues in cur-  
ry alteration.

Of our olde  
coyne exha-  
usted.

Knight.

Now can that be: what maketh it to the matter what sort of Coyne we haue among our selues so it bee currant from one hand to another, yea if it were made of Leather.

Yea, so men commonly say, but the truth is conerary, as not onely I coulde proue by common reason, but also that

Doctor.

Doctor.

Whether it  
make any mat-  
ter of what  
mett all the  
Coyn bee  
made of.

What men are  
most pinched  
by this comon  
Dearth.

That the  
Prince hath  
no losse by  
this comon  
Dearth.

prooffe and experience hath already declared the same: but  
nowe we doe not reason of the causes of these grefes; but  
what states of men bee grieved in deede by this Dearth of  
things. And albeit I heare euery man fynde hymselfe grie-  
ued by it in one thing or other: yet considering that as many  
of them as haue Wares to sell, doe enhaunce as much in  
pyce of thynges that they sell, as was enhaunced before in  
the pyces of thynges that they must buy: as the Marchant  
if hee buy deere he will sell deare agayne: so these Artifi-  
cers as Tappers, Clothpers, Shomakers, and Farmers,  
haue respecte large mough in selling theyr Wares to the  
pyce of vitrayle, Wool, and Iron, which they buy. I haue  
seene a Cap for xiiii. pence as good as I can get now for ii.  
shillinges sixe pence: of cloth yee haue heard how the pyce  
is risen. Now a payre of shooes coste twelue pence, yet in  
my time I haue bought a better for sixe pence. Nowe I can  
get neuer a horse shooed vnder ten pence or twelue pence,  
where I haue also seene the comon pyce was fyve pence.  
I cannot therefore vnderstande that these men haue grea-  
test grieve by thys common and Uniuersall dearth, but ra-  
ther such as haue theyr lyuinges and Stypendes rated at  
a certaintye, as common Laborers at eight pence a Daye,  
Iourneyemen of all occupations, Seruingmen to forty shil-  
lynges a yeare: And Gentlemen whose Landes are let out  
by them & theyr Ancestors, eyther for lyues or for terme of  
yeres: so as they cannot enhaunce y rents thereof though  
they would, and yet haue the pyce enhaunced to them of e-  
uery thinge that they buy. Yea, the Prynce of whome we  
speake nothing of all this while, as shee hath most of yea-  
ly Reuenues and that certayne, so should shee haue most  
losse by this dearth, and by the alteration specially of the  
Coyn. For lyke as a man that hath a great number of ser-  
uants vnder him, if he would graunt that they should pay  
him pences weekly, where before they payde him pence,  
I thinke



I thinke hee should be most looser himselfe: so wee bee al  
but gatherers for the Prynce, and of that whych commeth  
to vs, wee haue but euerie man a poore lvinge, the cleare  
gaines commeth for the most part to the Prynce: now if her  
highnes doe take of vs the ouerplus of our gettings in  
this base Copie, I reporte me to you whether y will go as  
farre as good money in the prouision of necessaries for her  
selfe and the Realme: I thinke plainely no, for though her  
grace might within this Realme haue thinges at her owne  
price, as her grace cannot in deede without greate grudge  
of her Maiesties subiectes: yea since her maiesty must haue  
from beyonde the Seas, many thinges necessary, not onely  
for her graces household, and Dynaments as wel of her per-  
son and family, as of her horses whych pecaile mighte bee  
by her Grace some what moderated: but also for the Furni-  
ture of her warres, which by no meanes can be spared: as  
Armor of all kindes, Artillary, Ankers, Cables, Pytch,  
Carre, Iron, Steeles, yea, I iudge farther some Hand-  
gunnes, Gunne powder, and manye other thinges more  
then I can recker, whych her grace sometimes doth buy  
from beyonde the Seas, at the prices that the straungers  
will set them at: I passe ouer y enhaunsement of y charges  
of her Graces household which is common to her Grace  
with all other noble men, therefore (I say) her Maiesty  
should haue most losse by this common deatch of all other:  
and not onely losse, but daunger to the Realme and all her  
subiectes, if her Grace should want Treasure to purchase  
the sayde prouision and necessities for Warre, or to finde  
Souldiers in tyme of neede, which passeth all the other pri-  
uate losses that wee speake of.

Where hee say that the Queenes maiesties wynte ma-  
keth by her losses that way, by the gaynes which shee hath Capper,  
by the wynt another way, and if that bee to shorte shee  
suppleth that lacke by Subsidies, and impositions of her  
Subiectes

# A brieft Conceipt

Subiectes, so as her Grace can haue no lacke, so longe as  
her Subiectes hath it.

Doctor.

Hovve the  
Queenes Ma-  
iesty cannot  
haue Treasure  
vvhe her sub-  
iectes haue  
none.

To vvhat pro-  
fit the nevv  
Mint is like,

Knight.

Doctor.

Knight.

Wee say well there, so longe as the Subiectes haue it, so  
it is meete the Queene should haue as longe as they haue  
it: but what and they haue it not: for they can not haue it  
when there is no Treasure left w<sup>th</sup>in the Realme, and  
as touching the Minte, I coumpte that profit much lyke,  
as if a man would take his Wood by by the roote to make  
the more profit thereof at one time, and euer after to lose  
profit that might growe thereof yere by yere: or to pull  
of his sheepe by the roote. And as for the Subsidies, howe  
can they be large when the Subiects haue litle to departe  
w<sup>th</sup>: yet that way of gathering treasure is not alwayes  
most saufe for the Prynces surety: and wee see many times  
the profits of such Subsidies spent in the appeasing of the  
People that are moued to sedition, partly by occasion of  
the same.

Nowe that it was our chaunce to meete with so wyse a  
man as yee bee, (Maister Doctor.) I would we did go tho-  
rough with y<sup>e</sup> whole discourse of this matter, & as behereto  
wee haue ensearched the very soares, and grieues that euery  
man feeleth: so to try out the causes of them, and the cau-  
ses once knowne, the remedy of them might be soone appa-  
rent, and though we be not the men that can reforme them,  
yet percase some of vs may come in place where we may ad-  
uertise other of the same that mighte further and helpe for-  
ward the redresse of these thynges.

A Gods name, I am content to bestowe this day to satisfie  
your pleasures, and though this cōmunication (percase)  
should do no great good, yet it cā do no harme (I truste) or  
offend no man: sith it is had betweene vs here a parte and  
in good manner.

No, what man should bee angry with him that were in  
an house, and espyed some faulte in the Beames, or Raf-  
ters of



ters of the same, and would ensearch þ default, & then certi-  
 fie the good man of the house thereof or some other dwelling  
 therein, as well for his owne safegard as for others. But for  
 as much as wee haue thus far proceeded as to the findynge  
 out of þ griefes, which as far as I perceiue stādeth in these  
 poynts (that is to say) dearth of al things in comparisō of  
 the former age, though there be scarcenes of nothing, deso-  
 lation of countries by Inclosures, desolation of townes for  
 lacke of occupations, & Craftes: and diuision of Opinions  
 in matters of Religion: whych haleth men to and froe, and  
 maketh them to contend one against another. Nowe let vs  
 goe to the Garden vnder the Wyne, where hauing a good  
 fresh and coole sitting for vs, in the shadowe: there wee may  
 proceede further on this matter at leasure. And I will bee  
 speake our supper heere with mine host that we may al sup  
 together. A Gods name (quoth euery one of the rest of the  
 company) for wee are weary here of sitting so longe. And so  
 we all departed to the Garden.

A recapitula-  
 tion of the co-  
 mon griefes.

Knight.

alight

band

That is a  
 man's  
 hand  
 that  
 is  
 the  
 hand  
 of  
 the  
 hand

Doctor.

Hand

D. THE

THE SECOND DIA-  
logue, wherein the causes or  
*occasions of the sayd griefes are en-  
creased.*

Knight.



Hen we had walked

That it is a  
maruaylous  
Dearth that  
commeth in  
time of plenty.

by and downe in the sayd Garden a  
pety whyle, I thought longe til I  
had hearde more of the sayd Doc-  
tors communication, for hee seem-  
ed to mee a very wise man, not af-  
ter the common sort of these clarkes  
which can talke nothing but of the  
faculty that they professe: as if they be Deuines, of Diui-  
nity: Lawyers of the law: and Philitions of Philosophie on  
I this man spake very naturally of euery thinge, as a man  
vniuersally seene that had ioynd good learning with good  
wit: and therefore I desyree him and the reste of our sayd  
companies to resorte agayne to the matter that wee lefte  
at, and first to discourse & search out what should be the cau-  
ses of the sayd common and vniuersall dearth of all thinges,  
(in comparision of y former age) saying to y Doctor thus.  
I maruayle much maister Doctor what shoulde be the cause  
of this Dearth, sceing all thinges are (thankes be to God)  
so plentyfull. There was neuer more plenty of Cattell then  
there is nowe of all sortes: And yet it is scarcety of thinges  
which commonly maketh Dearth: thys is a maruaylous  
dearth, that in such plenty commeth contrary to his kinde.

Doctor,

Syz it is (no doubt) a thing to be mused vpon, and wor-  
thy of Inquisition: let mee heare euery one of your opini-  
ons, and then yee shall heare myne.

Husband.

I thinke it is longe of you Gentlemen that this dearth  
growe



groweth by reaso yee enhaunse your lands to such a heyghe as men that liueth thereon must needes sell deere agayne, or els they were neuer able to make their Rent.

The occasion of this dearth is layde to the Gentlemen.

And I say it is long of you Husbandmen, that wee are forced to rayse our Rents by reason wee must buy so deere all things that wee haue of you: as Corne, Cattell, Goose, Pig, Capon, Chicken, Butter, and Egges. What thinge is there of all these but that yee sell it nowe deerer by the one halfe then yee did within these xxx. yeares: cannot you neighbour remember that within these xxx. yeares I could in this towne buy the best Pig, or Goose that I coulde lay my hand on for foure pence, which now costeth twelue pence. a good Capon for threepence, or fourepence, a Chicken for i. d. a Hen for ii. d. which now costeth mee double & triple money: it is likewise in greater ware, as Biese, & Butto.

Knight.

From the Gentlemen it is layde to the Husbandmen.

I graunt that, but I say you & your sorte, men of landes are y<sup>e</sup> first cause hereof by reason you rayse your landes.

Husband.

Well, if yee & your sorte will agree thereto, that shalbe holpen vnder tak that you & your sorte will sell all thinges at the price yee did xxx. yeares agoe, & I doubt not to bring all Gentlemen to let vnto you their landes at the rent they went at xxx. yeares past: and that the faulte is more in you that bee Husbandmen then in vs that bee Gentlemen, it appeareth by this: all the landes of the Realme is not enhaunsed, for some haue takings therein, as Leases, or Coppies not yet expyred, which cannot be enhaunsed though y<sup>e</sup> owners would, and some Noblemen and Gentlemen there be, that when their landes be at their disposition, yet they will enhaunse nothinge aboue the olde rent: so as a greate parte of the landes of the Realme stand yet at the olde rent: and yet neuerthelesse there is none of your sorte at all, but selleth all thinges they haue deere then they were wonte to doe by the one halfe. And yet these Gentlemen that doe enhaunse their Rentes, doe not enhaunse it generally to the

Knight

The Gentlemen's excuse and reasonable offer.

## A brieſe Conceipte

double thoughte I confeſſe that ſome of vs that had Landes either geuen vs by the Kinges highneſſe, & belonged heretofore to Abbeyes, and Priories, and were neuer ſurueyed to & better moſt before, or otherwiſe deſcended to vs: haue enhaunſed any of them aboue the old rent: yet all & amounteth not to halfe the landes of the Realme.

**Doctor.** How ſay yee: he ſayeth well to you nowe: will yee ſell your wares as yee were wont to doe: and hee will let you haue his lande at the rent yee were accuſtomed to haue it. When the Huſbandman had pauſed a while, hee ſayd.

**Huſband.** If I had the price of euery thing that I muſt pay for beſides, likewise brought downe, I could be content: els not.

**Doctor.** What thinges bee thoſe:

**Huſband.** Hary, Iron for my Plough, Harrowes, and Cartes: tarre for our ſheepe: ſhoos, cappes, linnen & wollen cloth for my mainy, which if I ſhould buy neuertheleſſe as deere as I doe now, and yet ſell my wares good cheape, thoughte my rent were thereafter abated, excepte the other thinges aforeſayd might bee abated in price together, I coulde neuer lyeue

The huſbandman refuseth and putteth ouer the fault to Iron Mongers & clothiers.

**Doctor.** Then I perceaue yee muſt haue & price of other thinges qualified aſwell as the rent of your land, ere yee can aſorde your ware good cheape.

**Huſband.** Yea, (but ſir) I thinke if the land were brought downe that the price of all things would fall withall.

**Doctor.** Graunt that all the Landlordes in this Realme would withone aſſent agree that their landes ſhoulde bee in theſe Tenauntes handes, at like rent as they were at xxx. yeares agoe: yee ſayde afore yee coulde not yet ſell your wares as good cheape as yee mighte xx. yeares paſt, becauſe of the price that is rayſed in other things that yee muſt buy: and if yee would ſay that thoſe men ſhould bee driuen againe to ſell thoſe wares that yee buy, firſt better cheape, and then yee will ſell yourſes thereafter. I pray you how might they  
be com.



be compelled to doe so: they be straungers, and not within  
obediēce of our soueraigne Lady, that doe sell such wares,  
as Iron, Tarre, flaxe, and other: then consider mee, if yee  
cannot so compell them, whether it were expediente for vs  
to suffer straungers to sell all their commodities deere, &  
wee ours good cheape: if it were so, then it were a greate  
enriching of other countreyes, and impouerishing of our  
owne, for they shoulde haue much Treasure for theirs, and  
haue our commodities from vs for a very litle: except yee  
could deuise to make one pryce of our commodities among  
our Selues, and a nother outwardes, which I cannot see  
how it may bee.

If all Landes  
were abated  
in their rent,  
whether this  
dearth would  
be remedied.

That it were  
not expedient  
that straun-  
gers should sel  
deere and yee  
ours good  
cheape.

Now, I will make my Neighbour heere, another rea-  
sonable offer, if hee refuse this: let my Tenautes rent bee  
increased as your payment is increased, after the rate and  
yet I am contented.

Another offer  
of the Gentle-  
man made to  
the Husband-  
man.

Husband. What meane yee by that?

I meane this, yee sell that yee were wonte to sell a fore  
time for xx. groates, now for xxx. let my rent bee increased  
after that proportion and rate, that is for euery xx. groates  
of olde rent x. shillings, and so as the pryce of your wares  
ryleth, and yet I doe but keepe my lande at y<sup>e</sup> olde stent.

Knight.

My bargayne was to pay for my holde, but vi. poundes  
xiii. shillings. iiii. d. yearely of rent, and I pay that truely,  
yee can require no more of mee.

Husband.

I cannot much say agaynst that, but yet I perceaue I  
shalbe still a loser by that bargayne though I cannot tell y<sup>e</sup>  
reason why: but I perceiue yee sell deerer that yee lye on,  
and I good cheape that which is my liuing: help me May-  
ster Doctor I pray you, for the Husbandman driueth mee  
to the Wall.

Knight.

May but mee thinketh touchinge y<sup>e</sup> matter yee did rea-  
son of, yee draue him to his shiftes: that is, to confesse that  
this dearth ryleth not at your hand. And though hee do de-

Doctor.

## A brieft Conceipte

Whether if the  
Husbandman  
were forced  
to abate the  
prices of his  
stuffs this  
dearth should  
be remedied.

send himselfe for his payment to you by colour of a Lawe: yet he seemeth to confesse thus much, that the lawe compelleth you to take litle for your lande, & that there is no lawe to restrayne him, but hee may sell his wares as deere as he listeth. It is ynough for your purpose that yee tooke in hand to proue that this dearth rose not first at your hande, but whether the pryces of thinges increasing as they doe, it were reason yee did rayse your wares (which is youre lande) or to bee payde after the olde rate, when yee did set your land, if yee be compelled to pay for your prouision after the new rate. Wee will talke of that heereafter, or let y to be considered of otherwise men but nowe let vs see if the Husbandman were forced to sell his thinges good cheape whether all thinges shoulde bee well then. (Our English Coyne being supposed to bee base, and of no such estimation in other countreyes as within our owne Realme as for the moste parte it hath bene before that it was restored by our noble Prince which nowe raygnech) put y case this, y this Husbandman shoulde bee commaunded to sell his wheate at viii.d. the bushell, Rye at vi.d. Barley at liii.d. his pig, and goose at iiii.d. his capon at iiii.d. his Henne at i.d. ob. his Woolle at a marke the Todde, Vieses and Buttons after the olde pryces as in time past haue bene: he hath then ynough to pay his Landlorde, as hee had in time past: his Landlorde agayne hath as much rent, as hee was wont to haue: and the same when the pryce is so set, will goe as far for the sayd wares, whereof y pryces be thus set as so much of olde Coine, payde after the olde went would haue done. Al this is yet well, heere is yet neither Lord, nor Tenaunt griued. Well let vs goe farther, the Husbandman muste buy Iron, Salt, Tarre, Pitch, and suppose hee shoulde bee also forced to reare by flaxe on his owne, and that pryces of cloth both Linnen, & Wollen, & Leather were set after the rate. The Gentleman must buy Wyne, Spices, Silkes, Ar-



kes, Armour, Glasse to glase his house wythall: Iron also for Tooles, Weapons, and other Instruments necessary: as Salt, Dyles, & many other diuerse thinges, more then I can reckon without summe: whereof they may in no wyle want, as Iron, & Salt: for of y<sup>e</sup> which is within the realme of both, is not halfe sufficient for the same. Dyles, Tarre, Pitch, and Rozyn, whereof wee haue none at all, and without some other of the said commodities wee could liue but grossly, and Barbarously: as without Wynes, Spices, & Silkes, these must bee broughte from beyonde the Seas, shall wee buy them as good cheape after the rate? A man would thinke yes, for whē straügers shoulde see that with lesse money then they were wonte to take for these wares, they may buy as much of the commodities of thys Realme as they were wonte afore with more money, they wyl be content to take the lesse money when it goeth as farre as y<sup>e</sup> more wente before, and so sell their wares as good cheape: (as for an example) if they sell now a yarde of Ueluet for xx.s. or xxii.s. and petyer that for a Torde of Wooll, were it not as good for them then to sell their Ueluet at a marke a yarde, so they had a Torde of wooll for a marke?

I would thinke so, for thereby hee should bee at no more losse then he is now. And so the lyke reason may serue for Iron, Wynes, Salt, Spice, Dyles, Pitche, Tarre, Flaxe, Claxe, and all other outward commodities.

If I should aske you this question, whether they should bee compelled by a lawe to sell theyr wares so or no: what could yee say?

It maketh no matter whether it were so or no, & I thinke they cannot, because they be out of the Prynces Dominion, and at liberty, whether they will bringe any thing to vs or no: but seeinge they may haue all thinges heere, as good cheape at that pryce they sell for lesse Hony, as they had be fore for the greater pryce they will willingly bringe theyr wares and sell them so.

Knight.

Doctor.

Knight.

There.

## A brieft Conceipte

Doctor.

The straingers  
vill take but  
money currant  
euery vvhether  
for their vware  
that they haue  
on their charg.

Thereof I doubt, (vpon the former supposition of our base Coyne) for I thinke they woude sell styll at the highest as they doe now, or brynge nothinge at all to vs. For yee muste vnderstand they come not alwayes for our comodities, but sometimes to sell theirs heere, knowing it heere to be best vendible and to buy in other countreies other commodities where the same is best cheape, & some times to sell in one parte of the Realme they wares that be there moste desired, and to goe to some other parte of the realme for the commodities that be there most abundant and best cheape: or partly of our countrey & partly of another, and for the purpose Coyne vniuersally currant is most commodious, specially if they entend to bestow it in any other place, then where they were vnladē of their marchandise. Now if our Coyne were not so allowed in other places as it is heere, the strainger should be at greater losses, if hee should take our coine for his wares: he had leauer brynge his wares to other places, where he might haue Coyne currante in all places for it, that he mighte bestowe where and when he lyst. If they would looke but for our wares for theys, thinke yee that they would not study to brynge to vs such wares or stufte as should be best cheape with them, & most deare with vs.

Knight.

Doctor.

Knyght.

Yea no doubt, that is the pollicy of all Marchauntes.

What stufte is that crowe you?

Many Glasse of all sortes, paynted Clothes, & Papers, Dringes, Pippens, Cherries, perfumed Gloues, and such like trifles.

Doctor.

That straun-  
gers and all  
Marchauntes  
bring thinges  
that bee best  
cheape to the

Yee say well, they will percase attempte vs wth such, & such thinges as are good cheape wth them, it costeth but they labour only and they peoples, which els should be idle, yet these thinges be somewhat after the price in other places vendible as well as heere. But when wee feelee the lacke of Iron, Steele, Salt, Wempe, Flaxe, and such other: such light wares as yee speake of wyl not be desired heere, but re-



but reiected, and these other looked for: what other things  
els wyl they bringe trowe you?

and dearest  
with vs.

Percale yee meane, Silkes, Tynes, any Spices?

No not that, for those bee in good pryce els where.

Knight,  
Doctor,  
Knight.

What then should they haue to better to vs, that is beste  
cheape with them and dearest with vs?

Doctor.

Brasse, for it should go w them but for Brasse in deede,  
and therefore good cheape, and heere with vs a great parte  
for Silver, and therefore deare with vs, and if they would  
bring into vs?

How, in brasse Pots, Pans, and other Vessell of brasse?

Knight,  
Doctor.

Not so: no man would take such Stuffe but for Brasse  
in deede.

Howe then? Then the Doctor tolde mee, that it was in  
Coyne made beyonde sea lyke in all thyngs to our Coyne,  
which they brought ouer in heapes, and when they see that  
esteemed here as silver, they bringe that for our Commo-  
dities: as for our Woolles, felles, Cheese, butter, Cloth,  
Tinne, and Ledde, whyth thinge euery man will be glad to  
sell for the most they can get: and beyng offered of straun-  
gers more of our Coyne then they may get within the cou-  
tre, they will sell them to straungers rather then vs, wth  
whome the pryce is set: then straungers may afford to  
good cheape, for they make it themselves, and the Stuffe  
is good cheape that they make of, and soo they will geue  
thereof for our sayd comodities as much as yee wyl aske.  
Then though they made not such coyne themselves, yet see-  
ing they must pay more for our wares, or els no mā woulde  
bring them to them, when hee may haue as much at home  
of his neighbours, the straungers must needes haue a con-  
sideration of that in the pryce of the said outward marchan-  
dize that they sell, and also holde them dearer. And thus by  
the one way they may exhaust our chiefe commodities, and  
giue vs brasse for them, wherewith wee can not buy such

Knight,  
Doctor.

# A brieft Conceipte

other like necessary commodities agayne, as wee shoulde want if they were not plenty within our Realme: Much lyke the exchange that Homer sayth Glaucus made wyth Diomedes, which he gaue to thys man his golden Barnesse for Brasse. But by other way they must needes bee brought to sell theyr wares dearer to vs, and then if thys Husbandman, and Gentleman, and so all other wythin this Realme shoulde be compelled to sell theyr thinges good cheape, and yet buy all thinges deare that cometh from beyonde the Sea: I cannot see how they shoulde longe prosper, for I neuer knew him that bought deare and soule good cheape, and vse it any longe space to thynne.

Glauci & Diomedis dermutatio

He that selles good cheape and buyeth deare shal not lightly thriue.

Knight

There may bee searchers made for such Coyners as yee speake of comming in, and punishments deuysed therfore, and for going forth of Wittayles also, that none shall passe thys Realme.

Doctor.

There may be no deuise imagyned so strong, but that ye may be deceiued in both those poputs, as well in such coyne brought in, as in Wittayles caried forth, for many heads wil deuise many wayes to get any thinge by, & though wee bee enuyroned wyth a good Poole (that is the Sea) yet there is to many Hosternes of it to get out and in, vnwares of y<sup>e</sup> mayster. Whosoever hath but a pretty house wyth any Family of his owne, and but one Gate to go forth and come in at, and the mayster of y<sup>e</sup> house neuer so attentive, yet some what shalbe purloined forth: much more out of such a large Realme as this is, hauing so many wayes and Hosternes to goe forth at and come in. And yet if straungers shoulde be content to take but our Rates for theyr, what shoulde let them to aduaunce y<sup>e</sup> ppyces of their wares, though oures were good cheape vnto them, and then shall wee be still losers and they at the winning hand with vs, while they sell deare and buy good cheape, and consequently enryche themselves and impoverishe vs. Yet had I leauer aduance oure wares in

but not possible to keepe our treasure from going forth of the Realme if it be in more estimation elswhere.



wares in price as they aduance theirs (as wee now doe) though some bee losers thereby, but yet not so many as shoulde bee the other way. And yet, what businesse shoulde there bee in making of pyces of euery tryfle, for so it would bee, if the price of any one thing bee abated by commaūde-  
That the dearth  
ment: and therefore I cannot perceyue that it may be remedied by either of you both (I meane you Gentleman, and you good husbandmā) for if it rose at either of your hands,  
rose neither at the Gentleman nor Husbandmans hand.  
so it might be remedied likewise at the same, by releasing the thinge againe at either of your handes that was y<sup>e</sup> cause of this dearch. But if either you should release your rente, or you the price of your Tittayle to the olde rate, yet that coulde not compell straungers to bynge downe the price of theirs as I haue sayd: and so longe as theyr commodities be deare, it were neither expedient nor yet could ye thoughte price woulde make your commodities good cheape (excepte yee can deuise a way how to liue without them, & they wythout you) which I thinke impossible: or els to vse exchange of ware for ware without Coyne (as it was before Coine was founde) as I reade in the tyme of Homet it was, and also the Ciuile law doth affirme the same, which were very combersome, and would require much cariage of Ware by and downe, where nowe by the benefit of Coyne a man may by those tokens fetch the wares that hee lacketh a farre of, without great trouble of cariag. And hard were it readily to finde all wares that the one hath to pay the other, of equall value.

If neyther the Gentleman nor I may remedy this matter at whose hands lyeth it to bee holpen then?

I wyll tell my minde therein hereafter, but firste let vs Doctor. houlte out the cause of this Dearch. And therefore let mee learne, what other thing shoulde be the cause thereof.

Many these Inclosures, and great Pastures are a greates cause of the same. Whereby men do turne the erable Lande  
Capper.  
being

# A brieſe Conceipte

Complaynt a-  
gainſt ſheepe-  
maiſters,

being a lyuing for diuerſe poore men before time, nowe to  
one mans hand, and where both corne of all ſortes, and al-  
ſo cat tell of al kindes were reared at yetime, nowe there is  
nothing but onely ſheepe. And in ſteede of C. 7 C. Per-  
ſons that had theyr liuing thereon, now bee there but three  
or foure Sheepeherds and the Maiſter onely that hath a  
lyuing thereof.

Doctor.

Wee touch a matter that is much to be conſidered, albe-  
it I take not that to be y<sup>e</sup> onely cauſe of this dearth at thys  
time: but this I thinke in my minde, that if that kynde of  
incloſing doe aſmuch encrease in xxx. yeares to come, as it

That incloſu-  
res is the occa-  
ſion of deſo-  
lation & vvea-  
king the povv-  
er of the  
Realme.

hath done in xxx. yeares paſt, it may come to the great deſo-  
lation and weaking of the ſtrength of this realm, which is  
more to be feared the dearth, & I thynke it to be y<sup>e</sup> moſte oc-  
caſion of any thing wee ſpake yet, of theſe wyld and unhappy  
vpproes y<sup>e</sup> hath bene among vs: for by reaſon of theſe inclo-  
ſures many Subiectes haue no Grounde to liue vpon, as  
they had before time, and occupations be not alwayes ſet a  
worke all a like, and therefore the people ſtill increaſynge,  
and their liuings diminiſhing, it muſt needes come to paſſe  
that a great part of the people ſhalbe idle and lacke lyuing.  
For hunger is a bitter thinge to beare: Wherefore they muſte  
needes when they lacke, murmur agayne them y<sup>e</sup> haue plen-  
ty, and ſo ſtirre theſe tumultes.

Knight.

Experience ſhould ſeeme to proue playnely that Inclo-  
ſures ſhould be profitable and not hurtfull to the common  
weale: for we ſee y<sup>e</sup> countreys where moſt Incloſures be, are  
moſt wealthy: as Eſſex, Kent, North Hamptonſhyre. &c.

Quod in cō-  
muni poſſi-  
detur ab om-  
nibus negli-  
gitur.

And I haue heard a Ciuilion once ſay, that it was taken for  
a Maxim in his lawe (this ſaying) that which is poſſeſſed  
of many in common is neglected of all: & Experience ſhew-  
eth that Tenants in cōmon bee not ſo good Huſvandes as

Reaſons to de-  
ſend Incloſurs.

when euery man hath bys parte in ſeueralty, alſo I haue  
heard ſay that in the moſt countreys beyond the Sea, they

know



knowe not what a common ground meaneth.

I meane not of all Inclosures, nor yet all commings, but onely of such Inclosures as turneth comon & erable fieldes into pasture, and violent Inclosures of commings withoute iust recompence of them that haue righte to comen there. in: for if land were seuerally enclosed to the entente to continue husbandry thereon, and euery man that hath ryghte to comen, had for his portion a piece of þe same to himselve inclosed, I thynke no harme but rather good should come thereof, if euery man wold agree thereto: but yet it woulde not bee sodaynely done, for there be many poore cottages in England, which hauing no landes of their owne to liue on, but their handy labour and some refreshinge vpon the sayde comens: which if they were sodaynely thrust out from that commoditie, myght make a great tumulte and a disorder in the common weale. And percase also if men were suffered to inclose theyr grounds vnder the pretence to keepe it styll in tyllage, within a while after they would turne all to pasture, as we see they do now, too fast.

Doctor.

Wherby  
Inclosures is  
hurtfull.

If they finde more profite thereby then otherwyle, why should they not?

Doctor.

I can tell why they should not well ynough, for they may not purchase theselues profit by þe whych may be hurtfull to other: but how to bring them þe they would not so doe, is all the matter: for so longe as they finde more profit by pasture then by tillage, they will still inclose and turne erable land to pastures. (¶ the Knight) That well may bee restrained by lawes, if it were thought most profitable for þe common weale, but all men do not agree to that pounte.

Whether that  
which is profita-  
ble to one may  
be profitable to  
all other if they  
vse the same feate.  
Knight.

I wot well they doe not, and therefore it were harde to make a lawe therein: so many as haue profit by that matter resisting it. And if such a lawe were made, yet men studying still of theyr most profit, would defraude the Lawe by one meane or other.

Doctor.

# A brieft Conceipte

Knicht.

I haue heard oftentimes much reasoning in this matter and some in maintenance of these Inclosures woule make this reaso. Every man is a Member of the cōmon weale, & that, which is profitable to one man may be profitable to another, if he woulde exercise the same feate. Therefore that which is profitable to mee, & so to another, may be profitable to all, and so to y<sup>e</sup> whole cōmon weale: as a great Masse of Treasure consisteth of many pence, and one penny added to another, and so to the third and fourth &c. maketh by a great summe: so doth ech man added one to another, make by the whole body of a common weale.

Doctor.

That reason is good, adding some what more to it: true it is, that, y<sup>e</sup> thinge which is profitable to each man by himself, so it be not preiudicial to any other, is profitable to the whole common weale, and not otherwise. Or els stealing or robbing which percase is profitable to some men, were profitable to the common weale, which no man will admit: but this feate of inclosinge is so, y<sup>e</sup> where it is profitable to one man it is preiudicial to many: therefore I thinke that reason sufficiently answered.

Knicht.

Also they wil lay forth another Reason: saying, that, that which is our owne commodity should be alwayes aduanced as much as might be, and these Sheepes profit is one of the greatestt commodities we haue, therefore it ought to be aduanced as hygh as may bee.

Doctor.

Every commo:  
dity must bee  
aduanced so  
as it bee n<sup>t</sup>  
preiudiciall to  
other greater  
commodities.

I could aunswere that argumente with the like reason as I did the other: true it is, we ought to aduance our owne commodity as much as wee can, so it bee not to as much more the hinderance of our other commodities. Or else where as the breede of Coneyes, Deere, and such like is a commodiey of thys Realme: Yet if wee should turne all our erable grounde to nourishe that commodity, and giue by the Plough and all other commodities for it, it were a greate folly.

They



They will say agayne, that all Groundes bee not meete Knight.  
for sheepe,

It is a very ill Grounde but either it seemeth to breede Doctor,  
sheepe, or to feede them vpon: and if al that is meete either  
for the one, were turned to the maintenaunce of Sheepe,  
and none other thinge, where shall wee haue our other co  
modities growe?

All cannot doe so, though some doe. Knight.

What should let the all to do þ whych they see some do, yee Doctor,  
what should better encourage them thereto, the to see them  
that doe it be come notable ryth men in shorte time by þ do  
ing thereof. And then if every man should do so one follow  
ing the example of another, what should ensue thereof, but  
a meere solitude and vter desolation of the whole realme:  
furnished onely wpth Sheepe, and Sheepeherds in steede  
of good men: whereey it might be a pray to the ennies that  
first would set vpon it: for then the sheepe Haysters & they?  
Sheepeherds could make no resistancce to the contrary.

Who can les them to make they? most aduantage of þ Knight,  
which is they? owne?

Yes mary, men may not vse they? owne thynges to the Doctor.  
damage of the common weale: yet for all this that I see, it

is a thinge most necessary to be prouyded for, yet I cannot  
perceyue it should be the onely cause of this dearth: for this  
Inclosinge and greate grasinge if it were occasion of that  
dearth, of any thing it must be of Corne chiefly, and nowe  
these many yeres past we had Corne good cheape inough.  
And the dearth þ was then most, was of Cattel, as Byefes  
and Huttons, and the broode of these are rather increased,  
then diminished by Pastures and inclosynges.

Why should men bee then so much offended wpth these Knight.  
Inclosures.

Yes not without great cause, for though these manye Doctor.  
yeres past through the great bounty of God, we haue had

much

## A brieft Conceipte

much plenty of Corne whereby it hath bene good cheape, on Aker bearing as much Corne as two most commonly were wont to do: yet if these yeares had chaunced to be but meanelly fruitfull of Corne: no doubt we should haue had as great dearth of Corne as we had of other thinges. And then it had bene in maner an vndoyng of the poore Commons. And if hereafter there shoulde chaunce any barren yeares of Corne to fall, wee should bee assured to fynd as great extremity in the price of Corne from that it was wont to bee, as wee finde now in the prices of other vittayle. And specially if we haue not inough to serue within the Realm which may happen hereafter more likely then in time past, by reason that there is much lande since turned to pasture, for euery man will seeke where most aduantage is, & they see there is most aduantage in grasing and breeding, then in husbandry and tillage by a great deale. And so longe as it is so, the Pasture shall neuer incroch vpon tillage for all the lawes that euer can be made to the contrary.

Knight.

Doctor.

And how thinke yee that this might be remedied then?

To make the profit of the plough to be as good, rate for rate, as the profit of the Grasier and sheepe maister is.

Knight.

Doctor.

How could that be done?

How Inclosers may be remedied without constraint of lawes.

Mary I coniecture two maner of wayes, but I feare mee the deuises shall seeme at the first blissh so displeasaunt vnto you ere yee consider it thoroughly, that yee will reiect them ere yee examine the: for we talke now, to haue things good cheape: and then if I should mencion a mean & should make some things dearer for the time I should bee a none reietted, as a man & spake against euery mans purpose.

Knight.

Doctor.

Yet say your mynde and spare not, and though your reason at the first seeme vnreasonable, yet we will heare whether yee can bringe it to any reasonable ende.

Remember what wee haue in hand to treate of, not howe the prices of thynges onely may bee brought downe: but howe



how these Inclosures may bee broken by and Cull and nye more bled: of the prices of thinges wee shall speake hereafter.

Wee will remember well that.

Knyght.

What maketh men to multiply pastures & Inclosures gladly? Hary the profit that groweth thereby.

Doctor.

Knight.

It is very true and none other thyng. Then sende the meanes to doe one of these two thinges that I shal tel you. And yee shal make them as glad to exercise tillage, as they do now Pastures.

Doctor.

What bee those two thinges?

Knight.

Hary, either make as litle gaires to growe by the pastures, as there groweth by tillage. Or els make y there may growe as much profit by tillage as did before by the Pastures, and then I doubt not but tillage shall be as well cherished of every man as Pasture.

Doctor.

And how may that be bedone?

Knight.

Hary the first way is to make the wolle to bee of as base price to the breeders thereof, as the Corne is: and y shall be, if yee make a lyke restraynt of it for passyng over Sea untowought, as yee make of Corne: another is to increase the custome of Woolle that passeth over untowought. And by that the price of it shall be abated to the breeders, yet that price over Sea shalbe never the lesse: but that whych is increased in the price thereof on straungers shall come to the Queenes highnesse, which is as profitable to the Realme as though it came to the breeders, and myght relieue them of other subsidies. Thus farre as touchinge the bynginge downe of the price of Woolles. Now to the inhaunsing of the price of corne, to be as good to the husbandman as Woolle should bee: and that might be brought to passe if yee will let it haue as free passage over Sea at all times, as yee haue now for Woolle.

Doctor.

That a like restraynt of wolle should be made as is of Corne, or none to be sent over.

By the first two wayes, men woulde sende lesse wolle over sea then they doe nowe, and by that way the Queenes

Marchaunt.

f.

custome

## A brieft Conceipte

custome should be diminished: by your latter way the price of Corne should be much enhaused, wherewith men would be much grieved.

**Doctor.** I wot well it would be deere at the firste, but if I can perswade you that it were reasonable, it were so, and that the same could be no hinderance to the Realme vniuersally but greater profit to the same, then I thinke yee would be content it should be so: and as touchinge the Queenes custome I will speake after ward.

**Marchaunt.** I graunt if yee could shewe mee that.

**Doctor.** I will assaye it, albeit the matter be somewhat intricate, and as I shewed you before, at the first view would displease many, for they would say, would yee make Corne deerer then it is, haue wee not dearth ynough els without that? Nay I praye you finde the meanes to haue it better cheape if it may be, it is deere ynough already: and such other like reasons would be sayd. But nowe let the husbandman aunswere such againe. Haue not you Graisters raised the price of your Woolles, and Felles: and you Marchantmen, Clothiers, and Tappers, raised the price of your marchandize and wares, ouer it was wont to be in manner double? is it not as good reason then that wee should raise the price of our Corne: what reason is it you should be at large and wee to be restrayned? Eytther let vs all be restrayned together, or els let vs be all at lyke liberty: yee may sell your Woolle ouer Sea, your Felles, your tallow, your Cheese, your Butter, and your Leather, (whych ryseth all by grasing) at your pleasure, and for the deereest penny yee can get for them: And we shall not sell out our corne, except it be at x. d. the bushell or vnder, that is as much to say, as wee that be husbandmen shall not sell our ware except it be for nothing, or for so litle as we shall not be able to liue thereon. Thinke you if the husbandman here had spoke these wordes, that he did not speake them some what reason.

Reasons why  
the Husband-  
man should  
be as like liber-  
ty as other to  
sell his wares.



reasonable?

I thanke you withall my heart, for yee haue spoken in **h** Husband, matter moze then I could doe my selfe, and yet nothing but that is most true. Wee felt the harme, but wee wist not what was the cause thereof: many of vs sawe well longe agoe, that our profit was but small by the Plough, & therefore diuerse of my Neighbourours that had in time past, some two, some three, some foure Ploughes of their owne, haue layde downe some of them part, and some of them all their Teemes, and turned either parte or all their erable ground to Pasture, and thereby haue waxed very riche men. And every day some of vs incloseth some part of his grounde to Pasture, and were it not that our grounde lyeth in **h** common fieldes entermingled one with another, I thinke also our fieldes had bene enclosed of common agreement of all the towneship longe or this time. And to say **h** very truth I that haue inclosed litle or nothing of my grounde, coulde neuer be able to make by my Lordes rent, were it not for a litle herd that I haue of Meate, sheepe, swyne, Geese, and Hennes, that I doe reare vpon my grounde. Whereof because **h** price is somewhat round, I make moze cleare profit, then I doe of all my corne: yet I haue but a very bare liuing, by reason that many thinges doe belong to husbandry, which bee nowe exceeding chargeable ouer they were in time past.

That by breeding the husbandman hath much cleare gaynes.

Though this reason of maister Doctors heere doth please Capper: you well that be husbandmen, yet it pleaseh vs that bee artificers nothing at all, which buy most both breade Corne, and malte corne for our peny: and whereas yee maister doctor say, that it were as good reason that the Husbandman should rayse the price of his corne, and haue as free vente of the same ouer sea, as we doe and haue of our wares. I cannot greatly deny, but that yet I say that euery man hath neede of corne, but they haue not so much of other wares.

# A brieffe Conceipte

**Doctor.**

That profit ad-  
uāunceth all  
faculties.

Honos alit  
Artes.

That some  
things are to  
be allured by  
revvards, and  
some other  
vvith straight  
paynes forced  
in a common-  
Weale.

Therefore the more necessary that corne is, the more bee  
the men to be chearished that reareth it: for if they see there  
bee not so much profit in vsing the plough, as they see in o-  
ther seates: thinke yee not that they will leaue that trade &  
fall to another & they see more profitable? As yee may per-  
ceiue by the doings of this honest mans neighbours, which  
haue touned their erable land to pasture, because they see  
more profit by pasture, then by tillage. Is it not an old say-  
ing in Latin, Honos alit artes: that is to say profite or ad-  
uancement nourisheth euery faculty, which sayinge is so  
true that it is allowed by the common iudgement of al mē.  
Wee must vnderstand also that all thinges that should bee  
done in a common Weale, bee not to be forced or to be con-  
strayned by the straight penalties of the lawe, but some so:  
and some either by allurement and rewardes rather. For  
what lawe can compell men to bee industrious in trauayle  
or labour of body, or studious to learne any sciēce or know-  
ledge of the minde: to these thinges they may bee well pro-  
uoked, encouraged, and allured: if they that bee industrious  
and painefull, bee rewarded well for their paines: and bee  
suffered to take Gaynes and wealth as rewardes of theyr  
labours: and so likewise if they that be learned be aduun-  
ced and honoured accordinge to their forwardnes in Lear-  
ning: euery man will then study either to bee industrious  
in bodely labour, or studious in thinges that pertayneth to  
knowledge. Take these rewards from them, & go about to  
cōpel thē by lawes thereto, what mā will plough or digg &  
ground or exercise any manuall arte wherein is any paine:  
or who will aduventure ouer seas for any Marchandise, or  
vse any faculty wherein any perill or danger should be, see-  
ing his rewarde shalbe no more then his & it is still: but yee  
wil percase aswere me & all their reward shal not be take  
away, but part of it. Yet then yee mīt graunt me & as if all  
these rewardes were taken frō thē, all these faculties must

Decaie,



decay, so if part of that reward be minished, the vse of these faculties shal minish withal after the rate, and so they shall be the lesse occupied, the lesse they be rewarded & esteemed. But now to our purpose: I thinke it more necessary to devise a meane howe husbandry may be more occupied rather then lesse: which I cannot perceiue howe it may be brought to passe, but as men do see the more gaines therein, gladder they will occupie that feate, and this to bee true (that some things in a commonweale must be forced with paines and some by rewards allured) may appeare, by which the wise and polittique senatour Tully wyrteth: saying, that it was the wordes of Solon, which was one of the seuen wise men of Greece, and of those seuen the onely man that made lawes, that a commonweale was holden by by two things, chiefly that is by reward and payne. Of which words I gather, that men should be prouoked to do good deedes by rewardes and preferments: and to abstayne from ill doings by paynes. Trow you if husband men be not better chearyshed or prouoked then they be, to exercise the plough, but in proesse of time so many ploughes wil be layd downe as I feare me there be all ready that if one vnfruitefull yeare shall happen amonge vs, as commonly doth once in seuen yeares: we should the not only haue dearth but also scarcenes of corne, that we should be driuen to seeke it from outward parties and pay deare for it.

The lesse honor or profit is given to any arte the lesse it shal be frequented.

Tulli in Ep. ad Atti.

Knight.

Doctor.

Howe would pee haue them better cheatisht to vse the plough?

To let them haue more profit by it the they haue, & liberty to sell it at all times & to all places as freely as men may do other things: but the (no doubt) the price of corne would rise specially at first more then at length: yet the price would prouoke euery man to set the plough in the grounde, to till waste groundes: yea & to turne the lands which is now enclosed for pasture to erable, for euery man will the gladder follow

## A briefe Concept

that wherein they see the more Gaines, and thereby muste nedes ensue both greater plenty of corne within the realme and also much treasure should bee brought into the realme by reason thereof. And besides that plenty of all other victuall encreased amonge vs.

**Knight.** That would I fayne heare you declare howe?

**Doctor.** Wee haue heard that by this free vent and sale of corne, & husbandmans profite is aduanced, then it is shewed that euery man naturally will follow that, wherein he seeth profit insue: therefore men wil the gladder occupy husbandry, & the more doe occupy Husbandry, the more plenty of Corne must nedes be: and the more plenty of corne there is, there of the better cheape: And also the more will be spared ouer that which shall suffice for the Realme. And then y may bee spared in a good yeare, shall bringe vs againe either corne: or els the commodities of other countries necessary for vs. Then the more husbandry there is occupied, the more vniuersall breede should be of all victuals of Meate, Sheepe, Swine, Geese, Hennes, Capons, & Chickens: for al these are reared much on corne.

Profit vwill  
make hulbād-  
men more oc-  
cupied & there  
by more profit  
and consequēt-  
ly better chepe  
of Corne.

**Knight.** If men shoulde sell when a good feasonable yeare is, all that is ouerplus: when the Realme is serued what shoulde we: doe if a barren yeare shoulde happen, when no store of corne is left of the good yeare before?

**Doctor.** Fyrst ye: must consider that men will bee sure they will keepe inoughe to finde themselves within the Realme, ere they sell any forth of the same, and hauing liberty to sell at their pleasure, doubt yee not, but they had leuer sell their corne two pence or thre pence in a Bushell better cheape within the realme, then to bee at the charge of cartiage, and perill of aduenture, in sending it ouer and sell it dearer, except it be for much more gaines. And thus men being propoked to luke, wil keepe y more corne, looking for a deare yeare in the countrey, whereby must nedes be great store:

and



and though they did not so, but should sell ouer sea all that  
 they might spare ouer that serues the realme, when y<sup>e</sup> yeare  
 is plentiful: yet by reason that throughe the meanes afore-  
 sayd moe ploughes are set a worke, then would suffice the  
 Realme in a plentiful yeare: if a skarce yeare should fall af-  
 ter, the corne of so many ploughes as in a good yeare, would  
 be more then Inough in an vnfruitefull yeare, at the leasse  
 would be sufficiēt to finde the Realme, & so should y<sup>e</sup> realme  
 be serued w<sup>th</sup> inough of corn in a skarce yeare, & in a plentiful  
 yeare, no more the inough: which might be sold ouer for gret  
 treasure, or greater comodities: where now in a plentiful  
 yeare we seeke to haue but as much as may suffice y<sup>e</sup> realme.  
 Then if a skarce yeare should happen, wee must needes lacke  
 of our owne to serue and should bee dyuen to buy from be-  
 yond the sea, and then if they were as enuious as wee bee:  
 might not they say, when we requyred any Corne of them,  
 (that seing they could get none from vs when we had plen-  
 ty,) why should they let vs haue any corne when wee haue  
 scarcity? Surely common reason would that one Region  
 shoulde helpe another when it lacketh: and therefore God  
 hath ordeyned that no countrey shoulde haue all commodi-  
 ties, but that which one lackes another brings forth: & that  
 y<sup>e</sup> one countrey lacketh this yeare, another hath plenty there  
 of commonly the same yeare, to the intente men may knowe  
 that they haue neede one of anothers helpe: & thereby loue  
 and societie to growe amonge all men y<sup>e</sup> more, but here we  
 would do as though we had neede of no other countrey on  
 earth, but to liue all of our selues: & as though we myghte  
 make the market of all things as wee lyst our selues. For  
 though God is bountifull vnto vs & sendes vs many great  
 comodities, yet wee coulde not lyue wythoute the com-  
 modities of others. And for example, of Iron and Salte,  
 though wee haue competently thereof, yet wee haue  
 not the

## A brieft Concept

not the thyrde parte to suffice the Realme, and that can  
in no wyse bee spared if yee will occupy Husbandry: the tar,  
Rosyn, Pitch, Oyle, and Steele, we haue none at all: and for  
Wynes, spyes, lymmen cloth, silkes, & coloures, though wee  
might liue indifferently without the, yet far frō any cruelli-  
ty should it be. As I deny not but many thinges wee might  
haue heere sufficiently that we buy now from beyonde sea,  
and many thinges wee might spare wholly: whereof if time  
will serue I shall talke more hereafter. But now to re-  
turne to the first poynte I spake of before, to bee one of the  
meanes to bring husbandry vp, that is by basing y<sup>e</sup> estyma-  
tion of wooll, & felles. Though I take not that way to bee  
as good as the other, for I doe not allowe that meane that  
may base any of our commodities, except it bee for the in-  
haunsing of a better comodity: but if both comodities may  
bee inhaunsed together, as by the last deuise I thynke they  
might be, I allowe that way better, neuerthelesse wheras  
you (brother Mercer) shewed afore, that either by restray-  
ning of wooll and other commodities, tyll they were equall  
within the Realme after the rate of the Corne: or by inbaun-  
sing the custome of wooll and other the sayd comodities,  
till the price beside the custome of the sayd comodities were  
brought like to the corne in proportion: y<sup>e</sup> Queenes custome  
should bee dimynished, I thinke not so: for the one way, as  
much as she should haue for the more wooll at litle custome  
bentred ouer, so much should she haue for the lesse Wooll at  
a greater custome bentred. And the other way as much as  
her Grace should lose by her custome of wooll, so much or  
more should her grace win by the custome of Clothes made  
within the realme. But one thing I doe note by this latter  
deuise, that if they should take place we must doe: that is, if  
wee keepe within vs much of our commodities, wee must  
spare many other thinges that wee haue now from beyonde  
sea, for wee must alwayes take heede that wee buy no more  
of Straun.

Whether the  
Quee. custome  
should be di-  
minished by  
straint of vvoll  
ynvrought.



of straungers then wee do sell them, for so we should impoverish our selues and enryche them. For hee were no good husband that had no other yerely reuenues but of his husbandry to live on, that would buy more in the market then he selles againe. And that is a poynte that wee might saue much by our treasure in this realme, if wee would. And I maruell no man takes heede to it, what number first of trifles comes hether from beyond the sea that we myghte either cleane spare or els make them wythin our realme: for the which we either pay inestimable treasure euery Yeare or els exchaunge substantiall Wares and necessary for them, for the which we might receiue gret treasure. Of the which sorte I meane aswell looking Glasses, as drynking, and also to glasse Windows, Dialles, Tables, Cardes, Balles, Puppettes, Penners, Inkehornes, Toothepickes, Gloues, Kniues, Dagges, Dwyces, Browches, Aglettes, Buttons of silke & siluer, Earthen pots, Pannes, & Pointes, Hawkes belles, Paper both white and browne, and a thousand lyke thinges that mighte either be cleane spared, or els made within the Realme suffycient for vs. And as for some thinges they make it of our owne commodities, and send it vs agayne, whereby they set theyr People a worke, and do exhauisse much treasure out of this Realme: as of our wool they make clothes, Cappes, and Kerseies: of our fells they make spanish skymmes, Gloues and Gyrdels: of our Tyme, Salt sellers, Spones and Dylhes: of our broken Linnen clothes, and ragges, Paper both whyte and Brown. What Treasure thinke yee goes out of thys Realme for euery of these thinges: and then for all together it exceeds myne estimation. There is no man can be contented now wyth any other Gloues then is made in Fraunce or in Spayne: nor Kerseie but it muste bee of Flaunders dye: nor cloth but French or Frysleadowe: nor Duche, Brooch, or Agglette, but of Venice making, or Willen: nor Dagger, Swearde,

G.                      Knyfe

Howe straungers fetch from vs our great for very trifles

Our delicacy in requiring straungers vvares.

# A briefe Conceipte

The encrease  
of haberdash-  
ers & milleners  
ouer they vver  
vront to be.

How the straū  
gers finde an  
easy vvay to  
get treasure by  
thinges of no  
value then by  
any mines of  
gold or siluer.

How straun-  
gers finde their  
nation vvith  
our commodi-  
ties, and on  
our costes,

Knyfe or Gyrdle but of Spanish makynge, or some outward  
countrey, no not as much as a Spurre but that is fetched  
at the Wyllener. I haue heard within these xl. yeares whē  
there were not of these Haberdashers that selles french or  
Willen Cappes, Glasses Knives, Daggers, Swordes,  
Gyrdels and such thinges, not a dosen in all London: & now  
from the towne to Westminster alonge, euery Streete is  
full of them, and theyr shoppes glytters and shines of glas-  
ses as well dypnyng as looking, yea all manner of vessel  
of the same stufte: paynted cruces, gaye Daggers, Knives  
Swordes, and Gyrdels that is able to make any temperate  
man to gale on them and to buy somwhat, though it serue  
to no purpose necessarie. What neede them beyond Sea to  
trauayle to Perovve or such farre Countreys to tye oute  
the sandes of the Riuer of Tagus in Spayne, Pactogus in  
Asia, and Ganges in India, to get amonge them after much  
labour small sparkes of gold, or to digge the deepe bowels  
of the earth for the Mine of Siluer or Golde, when they ca-  
of vyle clape not farre soughte for: and of pypple Stones &  
ferne rootes, make good Golde and Siluer, more then a  
greate many of Syluer and Golde Mines would make. I  
thinke not so little as a hundreth thousand poundes a yeare  
is fetched of our Treasure, for thinges of no balure of them  
selues, but only for the labours of the workers of the same,  
whitch are set a worke al on our charges. What grosenes of  
wits be we of, that see it, and suffer such a continual spoyle  
to be made of our good and Treasure by such meanes, and  
specially that will suffer our owne comodities to goe, and  
set straungers a worke, & then to buy them againe at theyr  
handes: as of our Woll they make and die Kerseies, Frēch-  
adowes, broade clothes, and Cappes beyonde sea & bynge  
them hither to bee solde agayne: wherein I pray you note  
what they doe: they make vs pay at the ende for our owne  
stufte agayne: Yea, for y<sup>e</sup> strangers custome for their worke-  
manship



manhippe and colours, and lastely for the second custome in the retourne of the wares into the realme ag aine: where as by working the same within the realme, our owne men should be set a worke at the charges of straungers, the custome should be borne all by straungers to the Ducene, and the cleare games remaine within this Realme.

If yee powder such thinges and other, which goeth ouer Sea yeaerly from vs for the same, yee speake to litle by as much agayne, but one thinge I haue marked that albeit it is true, that though straungers buy their wooll deare & pay twise custome, that is both at goinge oute of the wooll, and when it retournes in clothes or cappes, yet the same shalbe better cheape then that which is made within the Realme, whereof that should come, I would fayne knowe.

**Knight.**

Whether it come of our sloth, or of our chargeable fare or of our idlenes, whych we Englishmen vse percase more then other nations, I knowe not: yet it were better for vs to paye more to our owne Countrey men for these Wares, then to straungers lesse: for howe litle gaires so euer goeth ouer, it is lost to vs cleare, but how much so euer y gaines is that goeth from one of vs to another, it is all saved with in the Realme. And a lyke reason as you make now heere, Once a Booke Seller made mee when I asked him why we had not white and browne paper made within y Realme aswell as they had made beyonde Sea: Then hee aunswere mee y there was paper made a while within the realm.

**Doctor**

Why straigers may afforde vvaies better cheape made by them then vvee may the same made here, & yet that it vvere better for vs to buy our owne though they vvere deare.

At the last the man perceiued that made it that he could not asorde his paper as good cheape as it came from beyonde the sea, and so he was forced to lay downe making of paper: and no blame in the man, for men will geue neuer the more for his paper because it was made heere. But I would eyther haue the paper stayed from coming in, or so burdened with custome, that by that time it came hether, our men myghte asorde theyr paper better cheape, then straungers myght do theirs.

## A brieft Conceipte

theirs, the customes considered.

**Knight.**

There yee speake a thing that the Queenes Attourney woulde not agree vnto, for if such wares were made within the realm, the the Queenes custome should be lesse, by reason that litle or no such wares should come from beyond the Sea.

**Doctor.**

The most durable & vniuersal profit is more to be esteemed then short and particuler.

If the Queenes Attourney did regarde as well the profite that should come after, as that which is present afore eyes, hee would agree to this well inough: for by this meanes inestimable treasure should be saued within þ realme, and then it could not grow to the profit of the subiects, but it must needes growe also to the profite of the Queene, for the wealth of the subiects, is the profit of the Queene. And in mine Opinion they doe not beste provide for her Graces profite, that procureth onely a presente commodity: but rather that comodity that may longest endure without grieffe of her subiects.

**Knight.**

You would haue a lawe made, that no such ware should be brought from beyond the sea, to be sold heere, of such things as could be made heere, as well as there?

**Doctor.**

Yea forsooth, so would I wishe.

**Knight.**

Whether our restrain e; doe touch the leagues made vvyth other Prynces.

I was once in a Parliament, when such a thynge was moued, but onely for Cappes, that none made beyond sea should bee sold heere within the Realme: and then it was answered by a great wise man, that it was to bee feared lest it touched the league made betwene þ Prynces hyghnesse, & some forraign Prince. What thinke you the would haue bene said beyond sea? If yee would haue moued a law to be made of our Wooll, our Tyme, our Led, and Wydes, should haue bene sold heere.

**Doctor.**

I cannot tell whether that should touch the league or no, nor whether any such league be: but I say to you þ I thinke it a maruaylous League that should let vs to make lawes to binde our owne subiects that might be profitable to the:

and if



and if their were any such league I had leauer it were broken then kept, which being broken should doe vs good, & being kept should doe vs harme. And I suppose that when wee enter any league, the same is ment to be for our weale and not for our hinderance, wherefore that league would not be esteemed y<sup>e</sup> might hinder our commonweale.

No league is to be cherished that is not for the common weale.

What if they would make a like lawe beyonde the sea, that wares made within this realme should not bee sold there: as they made of late, when wee deuised a lawe that no Wynes should bee caried heather in straungers botomes.

Knight.

Pet should they be enforced rather to dissolue their lawe then we ours, for our stufte is necessary for them y<sup>e</sup> is made here: as cloth, Leather, Biere, tallow, butter, cheese, pewter vessel, &c. Theirs be to vs more to serue pleasure then necessity: as Tables, Cardes, perfumed Gloues, Glasses, gally Pots, Dyalls, Dreges, Pippens, and Cherries. Vea their chiefe commodities might be better spared of vs, the retayned of them: as wyne, silkes, spices, yron, and Salt. I woulde to God wee would followe but the example of a pooze Hauentowne y<sup>e</sup> I heard of it to do of late, heere in y<sup>e</sup> Marches of Wales, called Carmarthen: when there came a certayne Vessel thether out of England all Laden wyth Appells, which a foretime was wont to bringe them good Corne, the Towne commaunded that none should buy the sayd Appells vpon a great payne, and so the Vot stood so long in the Hauentowne without sale or bent, til y<sup>e</sup> Appells were putrified and lost. And when the owner demaunded of the Bayliffe of the town, why he had stayed his sale, and bent: the Bayliffe answered agayne, that the sayd vessel came thether to fetch the best wares they had in the countrey, as Fryzes, brode Clothes, & wooll: and in steede thereof, hee should leaue the in their countrey but appells, that should be spent & wasted in lesse then a weeke. And said bring vnto

Doctor.

A vvorthe example to be folloved in vsing of straungers.

# A brieſe Conceipte

As coine or malte as yee were wont to doe, whereof y<sup>e</sup> coun-  
trei hath neede, and yee ſhall be welcome at all times, & yee  
ſhall haue free vente and ſale thereof in our Port: thinke  
yee that the Cities of London, Southampton, Biſtow,  
Cheſter and other moe, might they not learne a good leſſon  
of this poore Welch towne in this doing? Mighte not they  
ſay when ſhippes full of Oranges, Pippens, or Cherryes  
come in, that if they would agayne take Plummes, Damo-  
zins, and Strawberries for them, they ſhoulde haue free ex-  
change: and when they bring in Glaſſes, Puppets, Rat-  
tles, and ſuch like thinges, they ſhould haue like tryſles for  
them, if any ſuch were to bee had wythin thys Realme: as  
there bee many. But if they come for our Wolles, for our  
Clothes, Kerſeyes, Corne, Tyme, Ledde, yea our Golde,  
and ſiluer, and ſuch ſubſtantiall and neceſſary thinges: let  
them bring in againe, Flaxe, Tarre, Oyles, Fiſh, & ſuch  
like. And not to uſe them as men do little Children, geue  
them an apple for the beſt Jewell y<sup>e</sup> they haue about them.  
And thus we are empouerished of our treaſure, and chiefe  
commodity, and cannot perceiue it, ſuch is the ſtreenelle of  
ſtrangers wits and the groſenes of ours. Yet it were more  
tollerable if wee dyd no more but cheariſh theyr deuiles y<sup>e</sup>  
be ſtraungers: but we haue in times paſt deuiled our ſelues  
many other wayes, to our owne impouerishment, and to  
exhaust our treaſure. And now I muſt come to that thinge  
that you (brother Mercer) touched afore, which I take to  
be the chiefe cauſe of all this dearth of thinges (in compa-  
riſon of former times) and of the manyfeſt impoueryſhing  
of the Realme, and myght in ſhort tyme haue ben y<sup>e</sup> deſtruc-  
tion of the ſame, if it had not bene y<sup>e</sup> rather remedied: that  
is, the baſing or rather the corrupting of our coine & trea-  
ſure, whereby we deuiled a way for the ſtraungers not on-  
ly to buy our Gold and ſiluer for braſſe, and to exhauſt this  
Realme of Treaſure: but alſo to buy our chiefe commodities  
in maner

Of the coine  
what haime  
might haue  
growen of the  
alteration of it



in manner for nought, yet it was thought this should haue bene a meane not onely to bring our treasure home, but to bringe much of theyrs: but the experience playnely declared the contrary, so that it were but a very Dullerdes parte now to be in doubt thereof,

Forsooth and such a Dullerde am I in deede, & I can **Knights** not perceiue what hinderance it should be to the Realme to haue this mettall more then that (for our Coyne) seeing the Coyne is but a token to goe from man to man, & when it is stricken with þe Princes seale to be currant, what maketh it the matter what mettall it be made of: yea, thoughte it were but Leather, or Paper?

You say but as mooste sorte of men doe say, and yet they be farre wyde from the truth, as men that doe not consioer þe thinge groundly: for by that reason God would neuer sende dearth amonge vs, but the Prince might quickly remedye it. As if Coyne were at a Crowne a Bushell, the Prince might prouide Crownes inoughe for himselfe and also his subiectes made of brasse to pay for the same, and so to make it as easy for him and his subiectes to pay a Crowne of such mettall for a bushell, as it should be for them now to pay a penny for the same: and as the price of coyne doth ryle, the Prince myght ryle the estimation of his Coyne after the rate, and so keepe the coyne alwayes at one estate in deede, though in name it shoulde seeme to ryle. As for example, suppose Wheate this yeare to be at a grote a bushell, and þe next yeare at two grotes, the Prince might cause the grote to be called vii. d. and if the bushell rose to xii. d. the bushell, he might ryle the estate of the groate to xii. d. and so whether it were by makynge of Coyne of other Mettalles then be of price receaued amonge all men, or by enhaunsing the price of the olde coyne made in mettalles of estimation, the Prince might if your reason were true, keepe alwayes not onely coyne, but also all other victayles and necessaries for  
mans

**Doctor.**

## A brieft Conceipte

The substance  
and quantity is  
esteemed in  
coyne & not  
the name,

mans Lyfe, alwayes at one p[ri]ce in deede, though in terme they should vary: but yee may see daily by experience p[ro]trary hereunto. For when God sendeth dearth either of corn or of other things, they is neither Emper[or] nor King can helpe it, which they would gladly doe if they might, as well for their owne ease, as for theyr subiectes, and might soone doe it, if your reason afore touched myght take place: that is, if either they might make come of what estimation they would, of vile mettalles: or els enhaunce the value of coyne made in mettalles of p[ri]ce, to what some they would. Yet a man at the first blush would thynke that a Prynce in hys realme might doe this easily, & make what coyne he would to bee currant and of what estimatiō it pleased him. But he that so thinketh marketh but the termes, & not the thinges that are vnderstanded by them: as if a man made no dyfferaunce betweene vi. groates that made an ounce of siluer, & xii. groates that made in all but an ounce of siluer, by the groate of the firste sorte the sixthe parte of an ounce, & by a groate of the other sorte is the twelfth parte of an ounce of siluer vnderstanded: and so there muste bee as much difference betwene the one groate & the other, as is betwene two and one, the whole thinge & the h[al]fe: though either of both be called but vnder one name, that is a groate. We must consider though gold & siluer be the mettals commonly wherein the coyne is stricken to bee the Tokens for exchaunge of thinges betwene man and man: yet it is the wares that are necessary for mans vse, that are exchaunged in deede, vnder the outward name of the coyne, and it is the raritie and plenty of such wares, that makes the p[ri]ce therof hier or baser. And because it were very combous and chargeable to carry so much of the wares that we haue abundance of, to exchaunge for the wares that we want alwayes, both for the weight of our wares, and also for that they could not be carried so



ried so farre without perishing of the same: nor proportioned so euen, as they should be alwayes, neither more or lesse brought of our wares, then were equiualet w ohter wares that we receiue: therefore were the mettals of golde and siluer deuised, as wares of litle weight, most in value, & least combzous to cary: and least subiect to detrimēt or hurt in the cariage therof. And may be cut and deuided in most pieces and portions, without any losse, to bee as the meane in wares to exchaunge all other wares by. And if the thinge were to be new deuised, necessity would cause vs to deuise y same way againe. For put the case there were no vse of money amouge vs, but onely exchaunge of wares, for wares: as sometimes I do reade hath ben: we might at a time haue such plenty of things in our realme, as for example of corn wolles, & Felles: Cheese, & Butter, and such o ther cōmodities as were sufficient for vs, and there shoulde remayne with vs such great store, that wee could not spend it in our needes, nor keepe it longe without perishing. Woulde not we be glad to exchaunge that abundance of thinges, y could not abyde the longe keeping, for such wares that woulde abyde the keeping: which we mighte exchaunge agayne for such wares, as I rehearsed: or any other as necessary, when scarcity of the same shoulde happen among vs. Psea verely wee shoulde study to haue in that exchaunge such wares as would go in least romth and continue longest without perishing, and be caried to and fro with least charge, & be most currant at all times, and at all places. Is not Golde & Siluer, the thinges that be most of that sorte: I meane most of value, most light to be caried, longest able to abide the keeping: aptest to receiue any forme, marke, and most currant in all places: & most easely deuided into many pieces wythout losse of the stuffe? In some of these poyntes I confesse precious Stones do excell both Siluer & Gold, as in value or lightnesse of cariage, but then, they may not bee deuided

Aristo. lib. 5.  
Ech.

That the necessity of Mutuall traffique and commodity of exchang made Coyne to be deuised.

Hom. F. de  
emptione et  
vendicatione. Li. 1.

Why Gold & Siluer were the stuffe most meete for coine to bee stricken in.

without

## A brieft Conceipte

Publicamē.  
Sura Aristo.  
Eth.

without perishing of the substance, nor put agayne together, after they be once deuided, nor many of them abide so many daungers without perishing of the matter, nor yet receiue any marke or stampe easely, nor be so vniuersally esteemed: therefore they be not so meete for Instruments of Exchange, as Silver and Golde be, or els they for their pieces and lyghtnesse of cariage, might be. And because Gold and Silver haue all these commodities in them, they are chosen by common assent of the whole world, that is knowen to be of any ciuility, to be instruments of exchange to measure all things by, most apte to be either caried far or kepte in store, to receiue for thinges, whereof we haue abundance and to purchase by them agayne other thinges which wee lacke, when and where we haue most neede. As for example, if there were no coyne currāt, but exchange of thinges as I sayd sometime there was: let this case, that a Man had as much coyne in one yere as he could not well spend in his house in foure yeares after, and perceiued that hee myghte not keepe it so longe, or till a deare or skarfe yere shoulde come, and if he did, much of it shoulde perish or all: were it not wisdomē for him then to exchange the ouerplus of that coyne, for some other ware that might be longer kept, without daunger of wast, or deminishing, for y<sup>e</sup> which he myghte at all times haue either Coyne agayne at his neede, or some other necessarie thinge, Yeas no doubt, if there were no vse of Silver or Golde he would haue Tinne brasse, or Leadde or such other like thing that would abide the keeping with least detriment, and would desire to haue that thinge most, that were in least weight, most in value, and in leaste daunger of wearing or perishing, & moste vniuersally receiued, wherein Gold and Silver excelles all other mettalles.

Knight.

What makes these Mettalles to bee of more value then other.

Doctor.

No doubt their excellencie aboue other mettalles both  
in plea-



in pleasure, and vse partly the rarity of them.

What be these qualitics? If yee prayse the Gold for Knight.  
his weight or plyableness, Led doth excel it in these pointes:  
if yee commend his colour, Syluer by many mens iudge-  
mentes (whose colour resembleth þ day lyght for his clere-  
nesse) passeth him. And Herroldes preferres it in Armes,  
because it is furthest of seene in þ f ielde, nor neuer seemes  
other colour but his owne, be it neuer so farre of: where all  
other shall seeme blacke farre of, and so loose the strengthe  
of theyr owne.

As much as the Led approacheth the Golde in that point  
I speake of weight and pliableness, it is cast behinde it in o-  
ther qualitics farre more commendable, as in colour it ei-  
ther passeth Syluer by some other mens iudgementes, be-  
cause it resembles the colour of the celestiaall bodie, as the  
Sunne and Starres being the most excellent thynges that  
commeth vnder the view of the bodely senses of man, or it  
is equivalent to it in armes. I know not how much it is e-  
steemed, well I wote Prynces blase their armes most with  
that colour, whether it bee for excellency of the same, or for  
that they loue the mettall it is made of so wel, I cannot tel.  
But now to esteeme theyr other qualities, Golde is neuer  
wasted nor consumed by fire: yea the more it is burned, the  
more puerer it is: which ye can say of none other mettalles,  
Then it weares not lesse by occupying, it defyleth not the  
thing it toucheth, as Syluer doth, with which ye may draw  
lynes, whych is a dec aratiõ that the stuffe falleth away, al-  
beit wynters do maruell that it should draw so black a line  
being of that brightnes and colour it self. Then there is no  
rust nor scurse þ diminisheth the goodnes or wasteth þ sub-  
stance of Gold: it abides þ freating, and licours of Salt &  
Vinegar wout damage, which weareth any other thing: it  
needes no fire, ere it be made Golde as others require, it is  
Golde as soone as it is founde, it draweth without wooll,

Doctor.

Why Golde, &  
Syluer are este-  
med afore al o-  
ther mettalles.

## A brieue Conceipte

as it were Tull, it is easily spred in leaues of maruallous  
things: yee may adorne or guild any other mettals with it,  
yea Stones and Timber: it is also nothinge inferiour in  
commodity of making vessels or other Instrumentes to sil-  
uer, but rather purer, cleaner, and more sweete to kepe a-  
ny liquor in. Next him approacheth Silver in commendat-  
ions, as in clemmes, beauty, sweetenes, and lightnes. And it  
serues not onely to make vessels and other instrumētcs, but  
it is also spome, but not without Tull, as Golde may bee,  
though they could not doe it afozetime, but with Gold one-  
ly, as I haue hearde, church Vestures were made onely of  
Gold then, and now of late of this Silver being spon with  
like and guilte, they counterfeite the olde excesse of clothe  
of Golde and tyllue. Now to speake of other mettals, yee  
see what vles they serue for, whych if these were away  
should bee more esteemed. Then I coulde you the raritie  
commends the sayd mettals of Golde and Silver, yet more  
thē this. For as they do excel in qualities, so Dame nature  
seemes to haue layde them by in a further warde, then her  
other giftes, to shew vs that all fayre things be rare, and  
the fayrest thinges as they be hardest to be attained, so they  
be most to be esteemed. If a Glasse (as Erasmus sayth wel)  
were as rare as silver, it should be as deare as silver, and  
not without cause: who could glasse a Window with silver  
so as he might keepe out the iniury of the weather, and yet  
neuerthelesse receiue the commodity of the light through  
the same to his house, as with glasse he might? And so I might  
commend other things for their vse afoze Gold or Silver,  
as Iron, & Steele, with whom yee may make better tooles  
for many necessary vles, then with Gold or Silver: but for  
the vles that we talke of, Silver and Golde do clearly ex-  
cell al other mettals. I passe ouer that matter: thus I haue  
shewed some reason, why these mettals of Golde & Silver  
are growen in estimation aboue other.

Why



Why doe Kynges and Princes stricke these mettalles and other with a Coyne? but because they would haue that coine of what value so euer it be, to beare the estate that y<sup>e</sup> coine pretendeth, which they did in vaine, if they could make the mettall that beareth that, to be neither better nor worse in estimation. Th<sup>t</sup> I had as lief haue smal gaddes or plats of Silver and Gold without any coine at al, to go abroade from man to man for exchange.

Knight

Why Golde & Silver were coyned.

Doctor.

Plini lib. 33  
Cap. 3

Sometime  
brasse, silver &  
Golde were  
weighed be-  
fore Coyne  
made,

Inst. de test.  
ord. §. 1.

Surely the time was so (euen amonge the Romaines, when neither brasse, silver nor golde was coined:) but were esteemed onely by the weight. And thereof to this day remaineth these vocables of coynes, as Libra, Pondo, Dipondius, as Solidus, Denarius, wordes of waightes, that afterward were geue<sup>n</sup> to coynes pretending y<sup>e</sup> same weights. Also the common officers that waighed these rude mettals were called Libri pendes, whereof we haue mencion made in y<sup>e</sup> Ciuile lawe: but because in great traffique & assembly of buyers, & such, it was tedious to tary for y<sup>e</sup> weighing of these Mettalles and trying: it was thought good that the Princes should strike those mettals with seuerall markes, for the variety of the weights they were of, to assure y<sup>e</sup> Receiver, the same to be no lesse then the weight it pretended. As for playner example, they strake y<sup>e</sup> pounce weight with the marke of the pound, and two ounce with the marke of y<sup>e</sup> ounce, and so after the variety of y<sup>e</sup> weights of other pieces variable markes: whereby began the names of Coynes, so that the people needed not to bee troubled with the weighing and trying of euery piece, beinge assured by the marke of the Prince, that euery piece contayned the weight that was signified by the marke set on euery one: the Princes credite was then such amonge their subiects as they doubted nothinge therein. As soone as they attempted to doe otherwise, that is, to marke the halfe pound with y<sup>e</sup> marke of the pound, & the halfe ounce with the marke of y<sup>e</sup> ounce,

## A brieft Concept

Why losse cometh of credence.

a while their credite made those coyne currant. As I read among þe Romaynes practized more then once, but assoone as it was espied, the two pieces of halfe poides went no farther then þe one piece of a whole pound went before. And at length, as much as they wonne at the first, they lost at the last in payment of their rentes, customes, and duties. And so the nearer East, the further from West. And they consequently lost their credite: much like as I haue knowne certain townes in England to haue done which were wont to make their clothes of a certayne bredth and length, and to set their seales to the same, while they kept the rate truly, straungers did but looke on the seale, and receaue they were, wherby these townes had great vent of theyr clothes and consequently prospered very well. Afterward some in these townes not contented with reasonable gaines continually, and desiring more. Devised clothes of lesse length, bredth, and goodnesse then they were wont to bee, and yet by the commendation of the seale to haue as much Money for the same as they had before for good clothes, and for a time they gat much, and so abased the credite of theyr predecessors to theyr singuler Luker, which was recompenced with the losse of theyr Posterity. For after these Clothes were founde faulty, for all their seales, they were not only neuer the better trusted, but much lesse for theyr Seales: yea, though their Clothes were well made, for when theyr vnt ruth and falshoode was espied, then no man would buy theyr clothes, till they were ensearched and disoulded, regarding nothing the seale: and yet because they founde them true in some parte, they mistrusted them in other: and so would geue lesse for those clothes, then for any other lyke hauing no Seales to the same, whereby the credite of the said townes was lost, and the townes utterly decayed. Dyd ye not see, that our Coyne was discredited immediately upon the alteration of it, in the late yeares of King Henry the



the eyghte, specially among Straungers, whych ether be-  
fore deliered to serue vs afore all other Nations, at all our  
needes, for the goodnes of our Coyne: And then they would  
let vs haue nothing from them, but onely for our commodi-  
ties: as Wooll, Felles, Tallow, Butter, Cheese, Tynne,  
and Ledde, & where before time, they were wont to bynge  
vs for the same either good Golde or siluer, or els as ne-  
cessary commodities agayne, then they sent vs eyther such  
trifles as I spake of before: as Glasses, gally Pots, ten-  
nice Balles, Papers, Cypdels, Brouches, Buttons, Dy-  
alles, and such light ware, that standeth them in no charge  
or vse, or els (if it be true that I haue heard and as I tolde  
you in your eare before) they sent vs Brasse for our Trea-  
sure of Golde and siluer, and for our sayd commodities, I  
warrant you yee sawe no Golde nor Siluer broughte ouer  
vnto vs, as it was before used, & no maruayle: to what pur-  
pose should they bring siluer or Golde thither, whereas the  
same was not esteemed: Therefore I haue heard say for a  
trench, and I beleue it the rather to bee true because it is  
likely, that after that our Coyne was baled and altered:  
Straungers counterfeited our Coyne, & founde þ meanes  
to haue greete Passes of that transported hither, and here  
bittered it well for our olde Golde and siluer, as also for our  
chiefe commodities, which thinge I reporte mee vnto you  
what inconuenience it might bring vnto this Realme, if it  
were suffered, in a small compasse of time:

What doe stra-  
gers send vs  
for our Trea-  
sure & chiefe  
commodities.

There be searchers that myght let that matter well y-  
nough if they be true, both for staying of such false Coyne to  
come in, and of our old Coyne to goe forth.

Knight.

I sayd so to the man that tolde mee the same tale that I  
tolde you euen now. And he answered me, there were ma-  
ny wayes to deceaue the Searchers, if they were neuer so  
true, as by putting of the sayde Coyne in their shippes ba-  
last or in some vesselles of Wyne or other Lyquor transpor-  
ted ey-

Doctor.

Hovv our olde  
coyne may bee  
transported, &  
the Prince or  
her officers not  
knowing of it.

## A briefe Conceipt

We deuise the  
rediest vway to  
drine away  
our treasure.

ted either vnto vs oz from vs : then euery Creake in thys  
Realme hath not searchers : And if they had, they bee not  
such saintes as would not bee corrupted for money. Re-  
sides this, was there not made proclamations that the olde  
coyne, specially of Golde, should not be currant here aboue  
such a price : was not that the rediest way to dzyue a way  
our golde from vs : euery thing will goe where it is molte  
esteemed, and therefore our treasure went ouer in heapes.

**Knight.**

I beleue well that these were meanes to exhaust þ olde  
treasure frō vs, which yee haue reiected : but how it should  
make euery thing so deare among our selues since þ tyme  
(as yee sayd it doth) I cannot yet perceiue the reason.

**Doctor.**

Why : doe yee not perceiue that by reason hereof, wee  
payde dearer presently for euery thing that we haue from  
beyonde the Sea, then wee were wont to doe before?

**Knight.**

That cannot be denyed.

**Doctor.**

By howe much thinke you ?

**Knight.**

By the thirde parte well maner of things.

**Doctor.**

Must not they that buy deare, sell deare agayne thei-  
wares ?

**Knyght.**

That is true, if they intend to thriue : for hee that selleth  
good cheape & buyeth deare, shall neuer thriue.

**Doctor.**

Yee haue your selfe declared the reason, why things be  
in the Realme proued after that time so deare : for we must  
buy deare all thinges bought from beyond the sea, & there-  
fore wee must sell agayne as deare our thinges, oz els wee  
make ill bargaynes for our selues. And though that rea-  
son maketh it plaine, yet the experience of þ thinge maketh  
it playner : for where yee say that euery thinge bought be-  
yond the sea, is commonly dearer by the thirde parte then it  
was : doe yee not see þ same proportion rayled in our wares  
if it be not more ?

Why thinges  
withyn the  
realme should  
be so deare.

**Knight.**

What losse haue wee by this, when wee sell our com-  
modities as deare as wee buy others ?

I graunt



I gaunte to one sorte of men, I account it no losse: yea to some other a Gayne more then any losse; and yet to some other sorte a greater losse then it is profit to y other: yea generally to the better empowring of the Realme and weakening of the Queenes maiesties power exceedingly.

Doctor.

I pray you what be those sortes that yee meane. And first of those that yee thinke should haue no losse hereby.

Knight.

I meane all these that liues by buying and selling for as they buy beare they sell thereafter.

What is the next sorte that yee say would win by it?

Doctor.

Mary all such as haue takings or ffarmes in their owne manurance at the olde rent, for where they pay after the olde rate, they sell after the newe: that is, they pay for theyr lande good cheape, and sell all things growing there of deare.

Knight.

Some had gaynes by the alteration of the coyne.

What sorte is that which yee saye should haue greater losse hereby, then these men had profit?

Knight.

It is all Noblemen, Gentlemen, and all other that liue either by a stented rent or append, or doe not manure the ground, or doe occupy no buying or selling.

Doctor.

I pray you peruse these sortes as yee did the other, one by one, and by course.

Knight.

I will gladly: first the Noblemen, and Gentlemen Iue for the most part on the very reuenues of their lands and fees geuen them of the Prince. Then yee knowe he that may spend now by such reuenues and fees CCC. li. a yere, may nat keepe no better port then his father, or any other before him, that could spend but nigh CCC. li. and so yee may perceive it is a great abatement of a mans Countenaunce, to take away the thirde parte of his liuing: and therefore gentlemen doe study so much the increase of their Landes and enhauning of their Rentes, and to take ffarmes, and Pastures to their owne handes as yee see they doe, and all to seeke to maintayne their countenaunces as their predecess.

Doctor.

Who had losse by the alteration of Coine.

## A brieſe Conſeipte

ſozs did, and yet they came ſhorter there in. Some other ſee-  
ing the charges of houſeholde encrease ſo much, as by no  
prouiſion they can make it can bee holpen: geue ouer their  
houſholdes and get them Chambers in London or aboute  
the courte, and there ſpend their time ſome of them with a  
ſeruant or two, where he was wont to keepe thirty or forty  
perſons daily in his houſe, and to doe good in the Countrey,  
in keeping good order and rule among his neighbors.  
The other ſorte be euen Seruingmen, and men of Warre  
that hauing but their olde ſtented wages, cannot finde them-  
ſelues there with as they might afore time, without rauen  
or ſpoile. And ye know xii. d. a day now will not go ſo far as  
viii. pence would aforetime. And therefore pee haue men ſo  
euill willing to ſerue the Prince now a dayes, from y they  
were wont to bee. Alſo where xl. ſhillings a yere was ho-  
neſt wages for a Yeomen afore this time, and xl. pence a  
weeke boorde wages was ſufficient: nowe double as much  
will ſcarce beare their charge.

**Knight.** That is longe of theyr exceſſe, alſwell in Apparell as in  
fare, for now a dayes Seruingmen goe more coſtely in ap-  
parell, and looke to fare more daintely, then their maſters  
were wont to doe in times paſt.

**Doctor.** No doubt that is one great cauſe of the greater charge  
of houſeholde. For I know when a Seruingman was con-  
tent to go in a Kendall coate in Sommer, and a friſe coate  
in winter: and with a plaine white hole made meete for his  
body: And with a piece of bieſe or ſome other diſhe of ſodde  
meate all the weeke longe. Now he will looke to haue at  
the leaſt for ſommer a coate of the fineſt cloth that may bee  
gotten for money, and his Woſen of the fineſt Kerſey, and  
that of ſome ſtraung die: as Flaunders die, or french puke,  
that a Prince or great Lord can weare no finer, if he weare  
cloth. Then their coates ſhalbe garded, cut, & ſtitched: and  
the breeches of their hole ſo drawen with ſilke, that y work-  
manſhip

Of exceſſe in  
apparell and  
fare.



manthip shall farre passe the pryce of the stiffe. And this thing is not restrained as it should be, but rather cherished of the Galliers, on straining with the other, who may bee most proude and whose retinue may goe most lauish & gay for a time of thowe, whereas through such excelle they are sayne all the rest of the yere to keepe the fewer seruantes. And so in excelle of meates, they fare at some tymes in the yeare, that in the whole yeare after they keepe eyther no houses at all, or if they doe it shalbe very smal. Like excelles aswell in apparell as in fare were vbled in Rome a litle before the declination of the Emppye, so as wyse men haue thought it was occasion of the decay therof. And therefore Cato and diuerse wyse senatours at that tyme, would haue had lawes made for restrainte of such excelles, and for that through the insolencie of some, that maintained the contrary, same were not duly executed, much pride ensued there, and oppride pission: and through deuision bites desolation of the comon weale. I pray God this Realme may be warned by that example specially London the head of the empye, where such excelles (by reason the wealth almost of this Realme is heaped there by, as the Coyne of a field into a harne) be most vbled: for in other parties commonly of this Realme, the lawe of necessity keepes men in a good case for exceeding either in apparell or fare. I thinke we were as much dread or more of our enemies, when our Gentlemen went simply, and our Seruingmen plainely, without Cuts or gards bearing their heauy Swordes and Buckelers on their thighes in sted of cuts and Gardes and light daunsing Swordes: and when they rode carying good Speares in theyr hand in sted of white rods, which they cary now more like ladies or gentlewomen then men, all which delicacyes maketh our men cleane effeminate & without strength.

We may thanke our longe peace & quiet within this Realme Knight. that men be not forced to ride so strong. It was a troblous

## A brieve Conceipte

world as well within the Realme as without, when men went and rode as you do speake.

Doctor.

In peace looke  
for vvarre.

What can you tell what time or how sone such a world may come again. Wise men do say, that in peace men must looke and prouide for warre, and in warre again for peace.

If men might be alwaies sure of peace, then needed no mā to keepe men at all. But such it is otherwise, and that þi iniquitie of men is such, as they cannot bee longe wpythoute warre. And that we reckon heere in Englande our chiefe strength to be in our Seruingmen & peomen, it were wise dome to exercise them in tyme of peace somewhat wpyth such apparell, fare and hardenes, as they muste needes sustayne in time of warre, then the same shall bee no novelty to the when they come to it: and theyr bodies shall bee strong and harder to beare that, that they were somewhat accustomed withall afore. Let this that I say be of no credite, if detica- cie and redernes was not the most occasion of the subduing of the greatest Emppres that were.

Knight.

Surely ye say very wel and that which soundeth to good reason. I must needes alowe þ I haue found true my selfe, for my men are so tenderly bled in time of peace, that they can not away with any heavy armour in time of warre, but either shirts of Maile or Coates of linnen ragges, which at a batte may perhaps deceyue vs. Then what saye you by our buildinges that wee haue here in Englande of late dayes, far more excessiue then at any tyme heretofore. Deth not that impouerish the Realme & cause men to keepe lesse houses?

Doctor.

I say that all these thynges be tokens & Ornamentes of peace, and that no doubt is cause of lesse Housholdes: fych the buildings and trimming of those houses spendes away that, that should be other wise spēt in household. But it deth not empouerish the Realme at all, for all the expences of buildings, for the most part is spent amonges our selues & amongs



Of excels in  
building.

Doctor.

**Knight.**

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## A brieft Conceipte

Ieste. I haue heard your conceipte how the alteration thereof, within our Realme did some Men no harme; as Buyers and sellers: some other it dyd good unto, as Farmours that had Lande at the olde Rent: and some other as Gentlemen, men of warre, seruants, and all other lyuing by any rated or stented rent or stipend, were great losers by it. But I heard you say it was so much withall to the losse of the Prynce, that it might be to the great perill of the whole Realme in procelle of time. I meruaile how it shoulde bee so, for I hearde wise men say, that the Queenes hignesse Father did winne inestimable great summes, by the alteration of the Coyne.

Doctor.

How the alteration of the Coyne should be most losse to the Prince.

So it was for the tyme, but I liken that gaines to such as men haue when they sell away their Lands, to haue the greater some at one time, and euer after to loose the continuall increase what shoulde grow therof. For you knowe all the treasure of this Realme, must once in few yeares come to the Prynces handes by one meanes or other, and from thence it shoulde goe abroad againe to the Subjects. As all Springes runneth to the Ocean Sea, & out of it are they spred abroad againe: then as they came into y<sup>e</sup> kings coffers, at the first in good mettall, they came forth in such as you haue heretofore seene. And albeit it seemeth at y<sup>e</sup> first but to empouerish but the subjects only, at length it empouerisheth also the Prynce: and then if the Prynce shoulde want in time of warre, specially sufficient treasure to pay for armour, weapons, tacklings of shippes, gunnes, and other artillery necessary for y<sup>e</sup> warre, and could by no meanes haue of the subjects wherewith to buy y<sup>e</sup> same, what cause shoulde the Realme be in? Surcly in very cuill, & therefore these Coynes and Treasure be not without cause called of wyse men, Nerui bellorum (y<sup>e</sup> is to say) the Synowes of Warre. And that is the greatest danger that I doe consider, shoulde growe for want of treasure to the Prynce and the Realme.

for



for though a Prince may haue what coyne he will currant within his Realme, yet the straungers cannot be compelled to take them. And I graunt, if men might liue within themselves, all together without borowinge of any ocher thing outwarde, we might deuise what coyne we woulde: but since wee must haue neede of other and they of vs, wee must frame our things not after our owne phantasies, but to followe the common market of all the worlde: and wee may not set the price of things at our pleasure, but follow the price of the vniuersall Market of the World. I graunt also that Brass hath bene coynd ere this: yea & Leather in some places. But euer I reade, that was at an extreme neede, which thinge is not to bee followed as an example, but to be eschewed as longe as possible may be. And if our treasure be farre spent and exhaust (as it hapened in the later yeares of Kinge Henry the eight) I could wish that any ocher order were taken for the recovery of it, then deprauing of our coines, which serueth the Prince but a litle while, for some present shifte, and hindred him a longe time afterwarde. I am perswaded that within our Realme treasure might bee soone recovered by these two meanes: first if we forbade the bringing in and selling of so many trifles as I before reherfed to be brought vs from beyond the sea, & that nothing made beyond the sea of our owne commodities shoulde be sold heere. And secondly, if we forbade that none of our commodities shoulde passe into wrought euer sea, which being wrought here and sold ouer should bring in infinite treasure in shorte time.

But and there pee bee contrary to the opinions of many Knight, by a great wise man, which thinke it better that all our wooll were sold ouer so into wrought, then any Clothiers shoulde be set a worke withall, within this realme.

That were a straunge thing in myne opinion, that any man shoulde thinke so, and what should mooue them to be  
Doctor  
of that

## A brieft Conceipte

of that opinion I pray you?

**Knight,**

Whether all  
our Wooll  
were expediēt  
to be sould o-  
uer ynyvrought

I will tell you. They take it that all insurrections & uproares for the most parte, do rise by occasion of these clothiers: For when clothiers lack vent over sea, then is a great multitude of these clothiers idle: And when they be idle, then they assemble in companies and murmur for lack of living, and so picke one quarrell or other to stirre the poore commonalty that bee as idle as they, to a commotion. And sometimes by occasion of warres there muste needes bee some stay of Clothes, so as they cannot have alwayes lyke sale or vent: at every which time if the sayd Clothiers should take occasion of commotion, they thinke it were better that there were none of them in the Realme at all, and consequently that y<sup>e</sup> wooll were bittered unto wrought over sea, then to have it wrought here.

**Docter,**

So it may seeme to them that considereth one inconvenience, and not another. Surely who soever hath many persons under his Gouvernaunce, shall have much a doe to governe them in quietnesse: and hee that hath a greates family shall have sometimes trouble in ruling of them. It were but a meane Policy, eyther for a Prince to diminish hys number, or for a Maister of a house to put away his Servaunts, because he would not have any trouble with y<sup>e</sup> gouvernaunce of them: he that would so doe, might be well resembled to a man that should sell his land because he would not bee troubled with the account of it. I thinke it meete that we did not ouely increase y<sup>e</sup> feate of clothing, but also intend diuers other mo feates & occupations, whereby our People mighte bee set a worke, rather then take away any occupation from them: specially such as clothinge is, that setteth so many thousandes a worke, and enriche both Towne and Countrey. Where it is occupied in Venice, as I haue heard, and in many other places beyond Sea, they rewarde and chearish every man that brings in any



any newe Arte, or mistery, whereby the people might bee set a worke, with such thinges as shoulde both finde their workemen, and also bringe some treasure or other commodity into the Countrey. And if all we contrarie wise labour to destroy our best and most profitable trade, which is by clothing: I would know what thing els might bringe vs treasure from straunge parties, or wherewith shoulde so many of our people be set a worke as haue now their Lyinges by clothing, if that occupation were layde downe:

Mysteries are to be increased rather than diminished.

May wee might haue treasure ynough from outward Parties for our Woolles, though none were wrought within the Realme: And as for an Occupation to set our Clothiers a worke, they might bee set to the Plough and husbandry, and that shoulde make husbandry to be the more occupied, & grasing lesse, when all these people that now doe occupy clothing, should fall to husbandry.

Knight.

As to the first, that yee sayd, that Woolle is sufficient to bring in treasure: if it were (as it is not in deede) yet that Feate were not for the Weale, nor for continuance of the Realme. For when every man would fall to breede sheepe and to increase Woolle, and so at length all other occupations shoulde bee set a side, and breeding of sheepe onely occupied: then yee knowe that a fewe sheepe maisters would serue for a whole Shyre: & so in processe of time & multitude of the subiectes shoulde be worne away, and none lesse but a fewe Sheepherdes, which were no number sufficient to serue the Prince at neede, or to defend this realme from Enemies. As to the other parte of your tale, whereby yee woulde that these Clothiers should fall from that occupation to husbandry: how coulde so many added to them that occupy husbandry already, get their lyinge by the same, when they that bee husbandmen now, haue but a small Lyinge thereby? And if yee woulde saye to mee that they shoulde haue at all times, free vent and full Sale of

Doctor.

R.

their

## A brieft Conceipte

their Coine ouer sea, then commeth the same inconuenience in that yee thought to auoide before, by putting them from clothing. For some yeres it should happē either for warres or by reason of plenty in all parties beyonde the Sea, that they should haue no vent of their coine, and then bee dyuēt to be idle, and consequently for lacke of liuing to assemble together, and make like vyroares as yee spake of before.

They haue in Fraunce more handy craftes occupied, and a greater multitude of Artificers, then wee haue here, by a greate deale: and for all that they haue made many greate sturres, and commotions there before this: yet they wil not destroy artificers, for they know that y<sup>e</sup> highest Princes of them all, without such artificers could not mainteine their estate. Doth not all their towles, customes, taxes, tallages, and subsidies chiefly growe by such artificers? What king can mainteine his Estate with his yeaerly reuenues onely growing of his landes? For as many seruauntes in a house well set a worke, gaine euery man somewhat to their master: So doth euery artificer in a Realme, ech gaine somewhat, & altogether a great masse to the king & his Realme euery yeaere it bringeth.

Knight.

Three sortes of  
Artificers.

One bringeth  
out our Trea-  
sure.

And now because we are entred into communication of artificers, I will make this diuision of them. Some of the doe but couey money out of the countrey: Some other that which they get, they do spend againe in the countrey. And y<sup>e</sup> third sorte of Artificers is of them that doe bring in Treasure into the countrey. Of the first sort I reckon al mercers, Grocers, Vintners, Haberdashers, Billeners, and such as do sell wares growing beyond the sea, and do fetch out our treasure for the same, which kinde of artificers as I reckē them tollerable, yet not so necessary in a common Weale, but they might be best spared of al other. Yet if we had not other Artificers to bringe in as much treasure as they doe carry



carry forth, wee should be great losers by them. Of the second sorte bee these: Shoemakers, Tailors, Carpenters, Masons, Tylers, Bouchers, Brewers, Bakers, and Wit-tailers of all sortes, which like as they get their living in y<sup>e</sup> countrey, so they spend it: but they bring in no treasure vn-to vs. Therefore we must chearish well the third sort. And those be Clothiers, Tanners, Cappers, and Worsted-makers, onely that I know, (which by their Misteries and faculties) do bring in any treasure. As for our wolles, selles, Tinne, Ledde, Butter and Cheese, these bee commodities that the Ground beareth, requiring the industry of a few persons, and if wee should onely trust to such and deuise nothing els to occupy our selues with, a few persons would serue for the rearing of such thinges, and few also it would finde: and so should our realme be but like a grange better furnished with beastes then with men, whereby it mighte be subiecte to the spoyle of other Nations aboute, which is the more to bee feared and eschued; because the countrey of his owne kinde is apte to bring forth such thinges as bee for encrease of cattell; then for such thinges as be for y<sup>e</sup> nourishment of men. If Pomponius Mela be to bee believed, Pompo.Me. which describing this Ilande sayeth thus. Plana, ingens, & ferax: sed eorum que pecora, quam homines benignius alant: That is to say, it is playne, large, and plentiful: but of these thinges that nourisheth Beastes more kindly then men. So many Forrestes, Chases, Parkes, Marshes, and waste groundes, being more here, then most commonly els where: declaring the same not to bee all in vayne, that hee affirmeth. It hath not so much erable Grounde, Vines, Olyues, Fruites, and such as bee both moste necessary for the foode of men. And as they requyre many hands in their culture, so they finde most persons foode, as Fraunce and diuerse other Countries haue. Therefore as much groude

Another sped that they get in the same countrey againe.

The third sort bring in treasure, and therefore must be cherished.

## A brieffe Conceipte

Mysteries doe  
enrich coun-  
tries; that be  
els barren.

Knight.

as is here apte for these thinges would be tourned as much as may be to such vles as may finde moste persons. And o-  
uer that townes and Cities would be replenished with all kinde of Artificers: not onely clothiers, which is as it were our naturall occupation, but with Tappers, Glouers, Paper makers, Glasiers, Paynters, Golde smithes, blacke smithes of all sortes, Couerlet makers, needle makers, pinners and such other, so as we should not onely haue ynough of such thinges to serue our Realme and saue an infinite treasure, that goeth now ouer for many of the same: but also might spare of such thinges ready wrought to be solde o-  
uer, whereby we should fetch agayne other necessary commodities or treasure. And this shoulde both replenish the Realme of People able to defende it, and also saue & win much treasure to the same. Such occupations alone do enrich diuers countreyes that be else barren of them selues. And what riches they bring to the Countries where they be well vled, The Countrey of Flaunders, and Germany do well declare, where through such occupations it hath so many, & eke so wealthy Cities, y it were almost incredible so litle ground to sustaine so much people. Wherefore in my minde they are far wide of right consideration, y would haue either none or els lesse clothing in this Realme, because it is sometime occasion of busines & tumults, which cometh for lacke of vent. There is nothing euery way so commodious or necessary for mans vse, but it is sometimes by ill handling occasion of some displeasure, no not fier and water th it be so necessary as nothing can be more.

Pea maister Doctor we stand not in like case as Fraunce or Flaunders that pee spake of: if they haue not vente one way, they may haue it another way alwayes, for the firme land is rounde about them in maner. If they bee at warre with one Neighbour, they will bee friendes with another to whose



to whole Countreys they may sende theyr commodities to sell.

So may wee bee, if wee were so wyse, to keepe one Friende or other alwayes in hande. Who will bee so mad being a Priuate man, but hee will bee sure to doe so? Let wyse men consider what Friendes this Realme hath had in time past. And if they bee nowe lost or intercepted another way since, let vs purchase other for them: or els giue as litle occasion of breache with our Neighbour as may bee. The Wyse man as I remeber, sayth in Ecclesiastes: Non est bonum homini esse solum.

Doctor.

Aliaunce with  
straungers are  
to be purchased  
and kept.

Also in Fraunce they haue diuerse Bādes of men in Armes, in diuerse places of the Realme, to repressle such Tumults quickly if any should arise. If wee had the like heere, wee might bee bould to haue as many Artificers as they haue.

Knyght.

Whether great  
Armies be as ne-  
cessary heere as in  
Fraunce.

Godd sworbote, that ever wee should haue any such Tyrantes come among vs: for as they say, such will in this Countrey of Fraunce take poore mens Hennes, Chikens Pigges, and other prouision, and pay nothinge for it, except it bee an ill turne: as to Rauishe his Wyfe, or his Daughters for it. And euen in like manner sayd the Marchaunt man adding thereto, that hee thought that woulde rather bee an occasion of Commotions to bee stirred then to bee quenched. For (as hee sayd) the Stomacks of Englishe men would neuer beare to suffer such Iniuries, and Reproches, as hee hearde that such used to doe to the Subjects of Fraunce, which in reproche they call Pesauts.

Husband.

Mary the Prynce mighte restrayne them well ynough, for doing Outrages vpon great paynes.

Knight.

What if it were skant in his power to do it? This Romaines had sometimes such men of armes in diuerse places for defence of the Emppire, it was thought, that at length it ouer-

Doctor.

## A briefe Conceipt

thetwe the same. Iulius Caesar doth that declare: and many times after that when the Emperors dyed, the men of warre Erected what Emperoz they lysted, sometime of a Slaue or a Bondman contrary to the Election of the Senate of Rome, being chiefe Counsaylors of þ Emppye, till the whole Emppye was cleane destroyed. It is not for commotions of Subiects, that Fraunce also keepeth such: but the state and necessity of the Countrey which is inuironed about with enemies, and neither sea nor wall betwene thē, against whose Inrodes and inuasion they mayntayne those mē of warre of necessity. They would faine lay thē downe, if they durst for feare of their neighbours. And some wylse men among them haue sayd and wrytten, that the same mē of Armes may bee the Destruction of their Kingdome at length. And beside that the largenesse of our Dominion, or Situation of the same towarde other Countreies, doth not require such men, nor yet the reuencwes of this realme is able to make by the like number with Fraunce: And tge if we should make a lesse number, wee shoulde declare our selues inferiour in power to Fraunce, to whom wee haue bene hetherto counted Superiour in successes, through the stoutnesse of our Englishe hearts. And therefore I would not haue a small Soze cured by a greater grieve, nor for a uoydinge of populer Sedition, which happeneth very seldom and soone quenched, to bringe in a continuall yoke & charge both to the Prince and the people.

A lesse grieve  
would not be  
holpen wyth a  
great fore.

**Knight.** You say well, and so as I can say no more against your sentence, but yet I would wishe your saying coulde satisfie other men as well as it doth mee.

**Doctor.** Well, it is nowe time to make an ende. I haue troubled you heere with a tedious and longe talke.

**Knight.** I could be content to be troubled longer of that sorte.

**Marchaunt.** And so coulde wee, though it were all this day, but for troubling of your selfe gentle maister Doctor.

& Capper,

Yet the



Yet the most necessary paynte which wee spake of is yet **Kni ght.**  
 behind that is, how these thinges may be remedied: And  
 therefore wee will not goe from you till wee haue hearde  
 your aduice heerein.

A Gods name, I will shewe my phantasie in that parte:  
 But let vs firste goe to supper. And so wee went together **Doctor,**  
 to our Supper, where our Hoste had prepared honestly  
 for vs.

THE

# THE THYRD DIA- logue, wherein are deuised

*some Remedies for the same  
Griefes.*

**Knight.**



**F**ter wee had well

refreshed our selues at supper, I thought long till I had knowne þ judgement of maister Doctor, about the remedies of the thinges aboue remēbre, how hee thought they might bee best redressed, and with least daunger or alteration of things. (And therefore I sayd vnto him thus:) Since yee haue declared vnto vs (good maister Doctor) our diseases and also the occasions thereof, we pray you leaue vs not destitute of conuenient remedies for the same. You haue perswaded vs full, and wee perceaue it well our selues, that wee are not now in so good state as we haue bene in times past. And you haue shewed vs probable occasions that hath brought vs to that case, therefore now we wee pray you shewe vnto vs, what mighte remedye these our griefes.

**Doctor.** When a man doth perceauē his griefe, and the occasion also of the same, hee is in a good way of amendment. For knowing the occasion of the griefe, a man may soone auoide the same occasion: and that being auoyded, the griefe is also taken away. For as the Philosopher sayth: *Sublata causa tollitur effectus*. But let vs briesly recount þ griefes and then the occasions thereof: and thirdly goe to the inquisition of the remedies for the same. First this vniuersall  
dearth;



dearth in comparison of y<sup>e</sup> former age, is y<sup>e</sup> chiefest griefe, y<sup>e</sup>  
all men complaines most on. Secondly Inclosures, & tur-  
nyng of erable Grounde to pasture. Thirdly decayinge of  
Townes, Towneshippes, and Villages, and last deuision &  
diuersitie of opinions in religion. The occasions or causes  
of these, although I haue before diuersely declared after the  
diuersitie of mens myndes and opinions. Yet heere I wyll  
take out of the same. But onely such as thinke verely to bee  
the very iust occasions in deede. For as I shewed you be-  
fore, diuers men diuersly iudge, this or that to be the cause  
or occasion of thys or that gryefe, and because there may be  
diuers causes of one thinge, and yet but one p<sup>r</sup>yncipal cause  
that byngeth forth the thinge to passe: Let vs seeke oute y<sup>e</sup>  
cause, omitting all the meane causes, whych are driven for-  
ward by the least or y<sup>r</sup>ginall cause. As in a presse going in at  
a straight, the foremost is driven by him that is nexte hym, &  
the next by him that followes him, and the thyrde by some vi-  
olent and stronge thinge that dryues hym forward, which  
is the first and p<sup>r</sup>yncipall cause of the puttyng forward of  
the rest afore him. If he were kept backe and staied, al they  
that goe afore would stay withal. To make this more plain  
vnto you: as in a clocke there be many wheeles, yet the first  
wheele being styred it dryueth the next, and that the thyrde  
&c. till the last that moues the Instrumēt that styckes the  
clock. So in making of an house, there is the Mayster that  
would haue the house made, there is the Carpenter, & there  
is the stuffe to make the house withal: y<sup>e</sup> stuffe neuer stirres  
till the Workeman do set it forward, the workeman neuer  
trauailes but as y<sup>e</sup> maister prouoketh him w<sup>th</sup> good wages,  
and so he is the p<sup>r</sup>yncipall cause of thys house making. And  
this cause is of y<sup>e</sup> learned called efficient: as that, y<sup>e</sup> byngeth  
the p<sup>r</sup>yncipal thing to effect. Perswade this man to let this  
buildyng alone, and the house shall neuer come to passe, yet  
the house can not bee made w<sup>th</sup>out the stuffe, and worke-

L.

men

The original  
cause in euery  
thing is to be  
sarched

# A brieſe Conceipte

Diuers ſortes  
of cauſes there  
bee.

Cic. top.  
Li. 5.

Sublata cau-  
ſa tollitur  
effectus.

men, and therefore they be called of ſome cauſe ſine quibus  
non, and of ſome other Materiales, & Formales, but all  
commeth to one purpoſe. It is the efficient cauſe, & is, the  
principall cauſe, without removing of which cauſe & thing  
that cannot be remedied. And becauſe that it was graſſed in  
euery mans iudgement, & the cauſe of any thing being taken  
away, the effecte is taken away withall. Therefore Men  
tooke the cauſes of theſe thynges that we talke of wythout  
Iudgement, not diſcerning the principall cauſe from the  
meane cauſes, that by taking away of theſe cauſes that bee  
but ſecondary as it were, they were neuer the neare to re-  
medy the thing they went about. Much lyke the wyfe of A-  
iax that loſt her huſband in & ſhippe called Argos, wiſhed &  
thoſe Firre beames had neuer bene felled in Peleus wood,  
whereof the ſayd ſhippe was made, when that was not the  
efficient cauſe of the looſing of her huſbande, but & wild fire  
caſt in the ſaid ſhippe, which did ſet it a fyre. Such cauſes as  
they be, be called remote, as it were to farre of: ſo they bee  
alſo idle and of no operation of themſelues, without ſome  
other to ſet them a worke. And percaſe I (whyle I degreſſe  
ſo farre from my matter) ſhalbe thought to goe as far from  
the purpoſe, yet to come to our matter, and to app. y thys &  
I haue ſayde to the ſame. Some thinkes this Dearth be-  
ginnes by the tenaunt in ſelling his wares ſo deare: & ſome  
other by the Lord in reysing his land ſo high. And ſome by  
theſe incloſures. And ſome other by the reysing of our coine  
or atteration of the ſame. Therefore ſome by taking ſome  
one of theſe things away (as they opinion ſerued them to  
be the principall cauſe of this dearth) thought to remedye  
this dearth, But as the tryall of the thyng ſhewed they tou-  
ched not the cauſe efficient principall: and therefore they  
deuiſe tooke no place: and if they had, the thinge had ben re-  
medied forthwith, for that is proper to the principall cauſe  
that as ſoone as it is taken away the effect is removed alſo.

Yet



Pet I confesse al these thinges rayseth together with this  
 dearth, that euey of them should seeme to be the cause of  
 it: neuerthelesse that is no good pzoofe that they should bee  
 the causes of it, no moze then was the steeple made at Do-  
 uer, the cause of the decay of the Hauen of Douer, because  
 the Hauen began to decay the same time, that the Steeple  
 began to be builded. Noz yet, though some of these because  
 of the other in deede, yet they be not all the efficient causes  
 of this dearth. But as I haue sayd before of men thrusting  
 one another in a thronge one dpyuing another, and but one  
 first of al, that was the chiefe cause of that force: So in this  
 matter that we talke of, there is some one thing that is the  
 oryginall cause of these causes, that be as it were secondary  
 and makes them to be the causes of other. As I take þ rey-  
 sing of al prises of victuals at þ husbādmans hand, is cause  
 of the raysing of þ rent of his land. And þ Gentlemen fall so  
 much to take fearmes to theyr hands least they bee dpyuen  
 to buy theyr pouillon to deare, that is a great cause againe  
 that Inclosure is the moze vled: For Gentlemen hauinge  
 much land in their hand and not being able to weilde all &  
 see it manured in husbādy, which requyrez the industry  
 labour and gouernauce of a greate many of persons, doe  
 conuerte mosse of that Lande to Pastures, wherein is re-  
 quyzed both lesse charge of Persons, and of the which ne-  
 uerthelesse commeth moze cleare gaines. Thus one thyng  
 hanges vpon another, and sets forwarde one another, but  
 one first of all is þ chiefe cause of all this circuler motion &  
 impulsion. I shewed ere while, that þ chiefe cause was not  
 in the husbandman, noz yet in þ Gentleman. Let vs see whe-  
 ther it were in the marchaunt man. It appeareth by reason  
 that all wares bought of him are dearer now far then they  
 were wont to be, the husbandman is dpyuen to sel his cōmo-  
 dities dearer: now þ the matter is brought to maister mar-  
 chaunt, how can yee auoyde the cause from being in you?

Hovve one  
 thing is cause  
 of another, &  
 that of the  
 third.

## A brieft Conceipte

**Marchaunt.** Sir easily ynough, for as wee sell now dearer al thinges then wee were wont to do: So wee buy dearer all thinges of straungers: and therefore let them put the matter from vs, for we will disburden our selues of this fault.

**Doctor.** And they be not here to make aunswere, if they were, I woulde aske them why they sell their wares dearer nowe then they were wont to doe?

**Marchaunt.** Mary and to that I hearde many of them aunswere ere this (when they were asked that question) two manner of wayes. One was they selled in deede no dearer then they were wont to do: saying for prooffe thereof, that they would take for theyr commodities, as much and no more of our commodities then they were wont to do. As for our tod of woll they would giue as much Wyne, Spice or Silke as they were wont to geue for so much. Vea for an ounce of our siluer or golde, as much stuffe as euer was geuen for y same. And their other answere was y if we reckened they did sell their wares dearer because they demaunded moe pieces of our coyne for the same then they were wont to do, that was not their fault they saide but oures, that made our pieces lesse or lesse worth then they were in times past. Therefore they demaunded the moe pieces of them for their Wares: saying, they cared not what names wee woulde giue oure coynes, they would consider y quantity & right value of it, that they were esteemed at euery where throug y world.

The straungers  
aunswere touch-  
ing this  
dearth.

**Knyght.** Then I would haue answered thē there of this sorte. If they came hether but for our commodities, what made it y matter to them, what quantity or value our coyne were. If so they might haue as much of our commodities for y same as they were wont to do. If they came againe for our siluer and golde, It was neuer lawfull, nor yet is expedient they should haue any from vs. Therefore I would thinke that was no cause why they should sell theyr wares dearer then they were wonte to doe.

Then



Then he might haue answered againe, that it chaunced not all wayes together, that when they had wares which we wanted, we had againe al those wares y they looked for. And therefore they hauinge percase more wares necessary for vs, then we had of such wares as they looked for, would be glad to receiue of vs such stuffe currant in most places, as might buy that they looked for else where at their pleasure: And that they will say was not our coyne. And as for our lawes of not transporting ouer sea any Gold or siluer, they passed not thereof, so they mighte haue the same once conueyed thē. As they had many waies to haue it so, which I haue before remembred. Finally hee might say that we had not in deede our coyne in that estate our selues, that by the name they pretended, but esteemed both the value & quantity of the stuffe it was made of. For if they had brought vnto vs halfe an ounce of siluer, wee would not take it for an ounce: nor if they brought vs brasse mingled with siluer, we would not take it for pure siluer, and if wee would not take it so at their handes, why shoulde they take it otherwise at ours? Then they saw no man heere but would rather haue a cup of siluer thē of brasse, no not the maister of our mints though they would otherwise perswade, the one to be as good as the other. Wherefore seeing vs esteeme the one in deede better then the other, as all the world doth beside, why shoulde they not esteeme our coine after y quantity and value of the substance thereof, both after the rate it was esteemed amonge vs, & also euery other where? And so as in moe pieces now there is but the value that was in fewer pieces afore, therefore they demanded greater number of pieces, but yet the like value in substance that they were wont to demand for their wares. Now let vs see whether now goeth the cause of this matter: from the strangers: For me thinkes he hath reasonably excused himselfe & put it from him.

# A brieft Conceipt

**Knight.** By your tale it must bee in the coyne, and consequently in the Kinges highnes by whose commaundement  $\text{h}$  same was altered.

**Doctor.** Yea percase it goes further yet: yea to such as were the first counsaillours of that deede, pretending it should bee to his highnes greate and notable commoditie, whych if bys grace mought haue perceiued to haue ben but a momētaine profit, and continuall losse both to his highnes and also his whole Realme. Yee with his people might haue ben easily reuoked againe, from  $\text{h}$  practise of that simple deuise. But as a man that entendeth to heale an other by a Medicine  $\text{h}$  he thinketh good, though it prooue otherwise, is not much to be blamed: no more was the kinges maiesty in any wyse, (in whose time this was don, which is not to be supposed to haue intended thereby any losse, but rather commoditie to him selfe and his subiects) to be hercin reprehended, albe it the thing succeeded beside the purpose.

**Knight.** Then yee thinke plainly  $\text{h}$  this alteration of  $\text{h}$  coine was the chiefe and principall cause of this vniuersall dearth?

**Doctor.** Yea no doubt, and of many of  $\text{h}$  sayd grieues that we haue talked of, by meanes it beinge the ovyginall of all, and that beside the reason of the thing beinge plaine inough of it selfe: also experience & prooffe doth make it more playne. For euen with  $\text{h}$  alteration of  $\text{h}$  coine began this dearth, and as the coine appayred so rose the prices of thinges with all: & this to be true,  $\text{h}$  few pieces of olde coine which after ward remained, did testifie: for yee should haue for any of  $\text{h}$  same coine as much of any ware either outward or inward as euer was wont to be had for the same. For as the measure is made lesse, there goeth more number to make by the tale, and because this raysed not together at all mens handes, therfore some hath greate losses, and some other greate Waynes thereby, and that made such a generall grudge for the thinge at the firste time. And thus to conclude

I thinke

That the alteration of the coine was the very cause of this dearth and consequently of other griefs euer since that time.



I thinke this alteration of þe Coine to haue ben þe first originall cause, that straingers first sould their wares dearer to vs, and that made all Farmors, and Tenants, that reared any commodity agiane to sell þe same dearer. The Dearth thereof made the Gentlemen to rayse their rents, & to take Farmes to their handes for their better provision, and consequently, to inclose more Groundes.

If this were the chiefest cause of the dearth, as of very Knight. good probability (by you maister Doctor) heeretofore alleaged, it should seme to be: how cometh it to passe (where as you say, if the cause be remoued, the effect is also taken away) that the ppyces of all thinges fall not backe to theyr olde rate, whereas now long sithence our english coyne (to the great honour of our noble Princeesse which now raighneth) hath bene again thoroughly restored to his former purity and perfection?

In deede sir I must needes confesse vnto you (although Doctor. it may seme at the first sighte to discredite my former sayings in some parte) that notwithstanding that our Coyne at this present day, yea and many yeares past, hath recovered his aunciente goodnesse, yet the dearth of all thynges, which I before affirmed to haue proceeded of the decay thereof, to remayne and continue still amongst vs. Wherefore as your doubt here in moued very aply, and to þe purpose, is well worthy the consideration: so doe I accompte it of such difficulty, þe perhaps it woulde not be thought to stande wth modesty, to vndertake without farther study present, ly to dissolue the same.

Why, I pray you for this time omit the pleadinge of modesty. I vnderstand wel ynough by your former talke, that you are not vnprouided of sufficient store (without farther deliberation) to satisfie vs withall, in greater matters (if neede were) then these.

Well, I am content (because you wyll haue it so) to pectio

Knight.

Doctor.

## A briefe Conceipt

yeelde to your importunity. I will vtter franckely vnto you myne Opinion herein, but vnder protestation, that if you like it not, yee reiect it, imparting likewise with mee your owne Phantasies and Iudgementes in the same. I fynde therefore two speciall causes in myne Opinion, by meanes of the which, notwithstanding y<sup>e</sup> restitution made in our coin, the aforesayd dearth of things (in respect of the former age) remaineth yet among vs. The first is, that whereas immediately after the basenesse of our Coyne in the time of kyng Henry the eight, y<sup>e</sup> prices of all things generally among all sorts of people rose: it must needes happen here withal (as yee know) that our gentlemen which liued onely vpon y<sup>e</sup> reuenues of their lands, were as neare or nearer touched (as is before proued) with the smarte hereof, then any other of what order or estate so euer. Thys therefore being takē as most true, the Gentlemen desirous to mayntaine theyr former credite in bearing out y<sup>e</sup> Portē of theyr Predecessors, were driuen of necessity as often as whensoever any Leases deuised for terme of yeares, by theselues or their Ancestors were thoroughly expyred, & fel into theyr handes, not to let them out agayne for the most part, but as the rents of them were farre racked beyond the old: Yea this rackynge and hoyling v<sup>y</sup> of Rentes hath continued euer since y<sup>e</sup> tyme, vntill this present day: Whereupon the husbandman was necessarily enforced, whereas his rent was now greater then before (and so continueth vnto this day) to sel his Victayles dearer, & to continue the dearth of them: and likewise other artificers withall to maintaine the like proportion in theyr wares, wherefore as this dearth at the first tyme (as I said before) sprang of the alteration of the coyne, as of his firste and chiefest efficient cause: so doe I attribute the continuance of it hither vnto and so forwarde, partely to the racked and stretched rentes which haue lasted, yea, and increased eu<sup>er</sup> since that tyme hether vnto, & so are like to continue I knowe



know not how long. Now if we would in these our dayes, haue the olde pennyworthes generally restored among vs a gayne. The restoring of our good Coine, which already is past, & before þ improued rentes would only of it selfe haue ben sufficiēt to haue brought this matter to passe, will not serue in these our dayes, except shall the raked rentes bee pulled downe, which possibly cānot be wout the cōmon cōsent of our landedmē throughout þ whole realme. Another reason I cōceiue in this matter, to be þ great store & plenty of treasure, which is walking in these partes of þ world, far more in these our dayes, thē euer our forefathers haue sene in times past. Who doth not vnderstand of þ infinite sumis of gold & siluer, whych are gathered from þ Indies & other countries, & so yearely transported vnto these coastes? As this is oherwise most certain, so doth it evidently appeare by the cōmō report of al assicient men liuing in these daies. It is their cōstant report, þ in times past & within þ memory of mā, he hath ben accounted a rich & wealthy mā, & wel able to keepe house among his neighbors, which (al things discharged) was clearely worth xxx. or xl. l. but in these our dayes þ man of þ estimatiō, is so far (in the cōmon opiniō) from a good hous keeper, or man of wealth, þ he is reputed the next neighbor to a begger. Wherefore these ii. reasons seemed vnto me to cōtain in them sufficient probabillity for causes of the continuance of this generall dearth.

¶ Mea, but (sir) if the increase of treasure be partly the occasion of this continued dearth: then by likelihood in other our neighbors nations, vnto whom yearely is conuayghed great store of gold and siluer, the pyces of Vicayles, and other wares in like sort, is rayled according to the increase of their treasure?

It is euen so, and therefore to vtter freely myne Opinion (as I account it a matter very hard for the difficulties aboue reherſed) to reuoke or call backe agayne al our En-

Knight.

Doctor.

D.

glishe

# A brieft Conceipte

glasse wares vnto their old pyeces : so doe I not take it to be either profitable or conuenient for the Realme, excepte wee would wishe that our commodities should bee vttered good cheape to straungers, and theirs on y other side deare vnto vs: which could not be without great impouerishinge of the Commonweale, in a very short time.

**Knight.**

Now that you haue so well touched the occasion of this verth, and what is to be hoped or wished of y same so fully, that I am well satisfied withall. I pray you shewe mee the remedies of this great Inclosing, whereof all the Realme complaineth of so much, and hath complayned long vpon. For you haue well perswaded how it is a meane of grcate desolation of this realme, and that is leng of the great profit that men haue by pasture, ouer y they haue by tillage, y they turne so much to pasture. Now I woulde fayne heare how it might bee remedied againe : for I haue heard this matter of long time, & often reasoned vpon aswell in Parliament, as in Counsailes, & yet small remedy found therefore that took effect.

**Doctor.**

If that I, after so many wise Heades as were in those Parliaments and Counsailes, would take vpon me to correct (as they say) Manifest, & to finde a remedy for this thinge, which they could neuer doe. I might bee reckened very arrogant.

**Knight.**

Yet tell your phantasie therein, for though you misse of the right meane to refoyme that, it shall bee no more shame for you to doe so, then it was for so many wise men as yee speake of to misse.

**Doctor.**

You say truth, and since I speake nothing in this part, y I would haue take as it were for a law, or determined thing, but as a certayne motion for other wise men to consider, & to admit or reiect, as to their better reason shall seeme good : therefore as yee haue boldned me already in your patience to say thus farre, I will not spare to declare my minde in this



this. But still I must keepe my groundes, that I spake of, that is to try out the effectuall cause of these inclosures, and then by taking away of the cause to redresse the thing.

I pray you doe so, for to mee it seemes very reasonable **Knyght,**

that yee say, and agreeable to that I heard a good Physitian tell mee ones when I was sicke of an Ague: when I asked him why he gaue me purgations that made me yet weaker then I was, being weake inough already: saying, hee had more neede to giue me things that shoulde make me stronger. Then he answered me that chollet was the cause of my sickenes, and that hee gaue me those purgations to auoyde this humour, whych beyng the cause of my disease ones taken away, the sickenes shoulde bee ridde from mee withall. And therefore I pray you vse your accustomed order in this matter and tell the cause of these Inclosures.

*Sublata causa tollitur effectus.*

I shewed you befoze in our communication in the Garden, the thinges that I thought to be the cause thereof, and partely the remedie of the same.

So did other men among vs tell theyr fantasie as then, **Knight.** but now we pray you tell, which of all those causes ye take for the necessary and efficient cause of this matter.

To tell you playne it is avarice & I take for y<sup>e</sup> principall **Doctor,**

cause thereof, but can we deuise & all couetousnes can be taken from men? No, no more then we can make men to be without wealth, without gladnes, without feare, and without all affections: what then: we must take away from men the occasion of theyr couetousnes, in this part: what is that: the exceeding laker that they see grow by these inclosures more then by theyr husbandry. And that may bee done by any of the se two meanes & I wyll tell you: Either by the ministering the laker that men haue by grasing: Or els by aduaucing of the profit of husbandry till it bee as good, & as profitable to the occupiers as grasing is, for euery mā (as Plato saith) is naturally couetous of laker. And y<sup>e</sup> wherin they se

*How Inclosures may be remedied.*

*Omnes sunt lucri cupidi.*

## A brieft Conceipte

most laker, they wil most gladly exercise: I shewed you before, that there is more laker by grasing of x. Acres to þ occupier alone: then is in þ tillage of xx. And þ causes thereof, be many, one is þ grasing requires small charge & smal labor, which in tillage consumes much of þ mēs gains, though it be true þ the tillage of x. acres brings more gaines generally amongst the maister & all his mainy, then the grasing of xx. acres. Another great cause is, that whatsoever thing is reared vpon grasing, hath free vente both on this side and also beyond the sea to be sold at the highest penny. It is contrary of all thinges reared by tillage, for it requires both great charge of seruants & of labor. And also if any good cheape be of corne, it payeth scant for the charge of þ tillage. And then if the market do arise either within þ Realme or without, the poore hus band shalbe so restrained fro selling his corn, þ he neuer after shal haue any ioy to set his plough in the ground: which maketh euery man forsake tillage and fall to grasing, which bringeth all these Inclosiers.

Knight.

Now what remedy for that?

Doctor.

Many as for the first poynt, that is, touching the vnequal charges of tillage and grasing, that cannot be holpen in al pointes, by reason the nature of both reapes the contrary. Therefore the latine tongue calles the one, that is pasture pratum; that is asmuch to say, as paratū, ready. But the other thinge might be remedied: that þ husbandmā might haue asmuch liberty at all times to sel his corne either with in the Realme, or without, as the grasers hath to sell his: which would make the hus bandmen more willing to occupy theyr plough. And other seeing them thriue would turn theyr pasture to tyllage. And though it enhaunse the Market for the time, yet would it cause much more tillage to be vled, and consequently more corne: which in time of plenty wythin this Realme, might byynge in much Treasure: & in time of scarcity would suffice for þ realme, as I shewed you

Pratū quasi  
paratum.



ed you before. And thus with laker they should bee entyled to occupy þ plough, yea & with other priuiledges. I haue red þ in this realme sometime there was such a lawe as a man that had trespassed the law of misadventure moughte haue taken the plough taylor for his sanctuary. Also þ occupation was had so honourable amonge the Romaines þ one was taken from holding the plough to bee Consul in Rome, who after his yeare ended, thought no scorne to resort to þ same feate againe. What occupatiō is so necessary or so profitable for māns life as this is? Or what mistery is so void of al craft as the same is? & how litle is it regarded? yea, how much is it despised? that many in these dayes reputes thē but as villaines, pelsaunts, or slaues, by whom þ proudest of thē haue their liuings. So þ I maruaile much there is any (seeing such a vility & contēpt of þ thing) wil occupy the feat of husbandry at al. For as honour nourisheth al sciences, so dishonour must needes decay thē: And therefore if ye wil haue husbandry encreased ye must honoz & cherish it, þ is to let thē haue honest gaines therby, & since þ gaines shall come into your countrey why should you be offended therew. Another way is to abate the commodity of grasing as when any taxe is requisite to be graunted to þ Prince, if lands be chargeable thereto, to charge one aker of pasture as much as two of erable. Or els to burden wolles & fells, & such things as are reared by grasing, þ passe to þ partes beyond þ sea unwrought, w double talage ouer any cozne transported: and so by enhaunsing the profite of tyllage, and abasing of the profite of grasinge, I doubt not but Husbandrye would be more occupied and grasing much lesse. And thereby these inclosures to be broken vp. Also there is one thing of old time ordeined in this realme which being kept vnaltered would helpe hereunto also, that is where men are enter cōminers in þ cōmō fields, & also haue their porcions so entermedled one with another, that though thei would thei could not enclose any part of þ saide fields, so long as it is so.

## A brieſe Conceipt

But of late diuers men finding greater profite by graſing then by Huſbandry, haue founde the meanes either to buy their neighbors partes round aboute them. Or els to exchange with them ſo many acres in this place, ſo many in another: whereby they might bringe all their landes together, and ſo incloſe it, for the auoiding whereof, I thinke verely, that it was ſo of olde time ordeyned, that euery Tenant had his lande not all in one parcell of euery field, but enterlaced with his neighbors landes: ſo as here ſhould be three acres, and then his neighbor ſhould haue as many, & ouer that he other three or iiii. and ſo after the like rate be the moſt parts of the Copy holdes that I doe know in this Countrey, which I thinke good were ſtill ſo continued for auoyding of the ſayd Incloſieres, and thus farre as to that matter.

**Marchaunt.**

Of Townes  
decayed.

Now that yee haue well declared your opinion in theſe matters of the common dearth and Incloſiers. I pray you tell vs your iudgement what ſhould be the occaſion of the decay of the good townes of this Realme, and of all bridges high-ways, and Hoſpitailes, and how the ſame may be remedied and releued againe. For that theſe huſbandmen & dwellers of the Countrey, finde not ſo great lacke in the fieldes abroad, but Citizens, and Burgeſes finde as much within their walles.

**Doctor.**

Since I haue begon to take vpon me to tell my phantaſie in all theſe things: I will goe through. In mine opinion, the good occupations heretofore vſed in the ſayd Townes, was occaſion of the wealth in times paſt, & the laying downe of thoſe occupations againe is the cauſe of the decay of the ſame townes. Wherefore if ſuch occupations may be reſtored againe in the ſame, they woulde recouer their former wealth againe.

**Marchaunt.**

I beleene that well, that the decay of the occupations was the decay of theſe townes, but what I pray you, was the



the occasion of such decay of the occupations.

I will tell you, while men were contented wyth such as Doctor.  
were made in the market townes next vnto them, the were  
they of our Townes and cities well set a worke, as I knew The occasion  
the time when men were contented with Cappes, Pattes, of the decay of  
Gyrdels, and Poyntes, and all manner of Garments made our Townes,  
in the townes next adioyninge, whereby the Townes were  
then well occupied and set a worke, and yet the money payd  
for the same stufte remayned in the countrey. Now, y<sup>e</sup> poo-  
rest youngeman in a countrey cannot be content with a Le-  
ther girdle, or lether poyntes, Knyues, or Daggers made  
nigh home. And specially no Gentleman can be content to  
haue either Cappe, Cote, Doublet, Hose, or Shyrte in his  
countrey, but they must haue this geare come from Londo  
and yet many thinges hereof are not there made, but beyo  
the sea: whereby the artificers of our good townes are idle,  
and the occupations in London, and specially of the townes  
beyond the seas, are well set a worke eue n upon our costs.  
Therefore I woulde wishe some way were deuised for com-  
ming of so many trifles from beyond the Sea, and special-  
ly of such thinges as might be made here among our selues.  
Or els might be either all spared or els lesse vied amonge  
vs, as these drinking and looking glasses, paynted clothes,  
perfumed gloues, daggers, kniues, pimes, poynts, aglets,  
buttons, and a thousande other thinges of like sorte. As for  
silkes, wines, and spice, if there came lesse ouer it made no  
matter. But specially I would that nothing made of our  
commodities, as wolles, felles, and tinne, such bee brought  
from beyond the sea to be solde here: but y<sup>e</sup> all those shoulde  
be wrought within this realme. Were it not better for vs y<sup>e</sup>  
our owne people were set a worke with such thinges then  
straungers. I am sure xx. thousand persons might bee set a  
worke within this realme, that are set a worke beyonde sea  
with those thinges that now be made beyond the Sea, and  
might

## A brieft Concept

might be made here: (might not the Prince be glad of any ayde, whereby hee mighte finde  $\text{£. D.}$  persons through the whole yeare, and burden his treasures with neuer a penny thereof :) I think these things might be wrought here not onely sufficient to set so many a worke and serue  $\text{h}$  realme, but also to serue other parts: as all kinde of Cloth, & Kersey: Worstedes, Couterlets, & Carpets of Tapestry: Caps, knit Sleeues, Hosen, Peticotes, and Hattes: Then Paper both white and browne, parchment, belam, and all kinde of Leather ware, as gloues, poyntes, gyddles, skins for Jerkins: and of time all maner of vessell, and also all kinde of glasses and earthen pots, tennice balles, cardes, Tables, & chesses, since we will nede haue such things: And Daggers, knives, hammers, sawes, chesells, axes, & such thinges made of yron: might not wee bee ashamed to take all these things at straungers hands: & set such a multitude of they people a worke as I spake of now, whose finding & wages we doe now beare: Where all this profit might bee saued within the Realme, where it shoulde not goe from vs, but returne to vs agayne from whence it came. And in setting vp of these occupations, I woulde haue them most preferred and cherished, that bringeth most commodity and treasure into the countrey: as yee must consider three sortes of occupations: one that carrieth out the treasure, the second sorte, that as it carrieth none forth of  $\text{h}$  countrey, so it bringeth none in, but that it getteth it spendeth in the countrey, the third bringeth in treasure to the countrey. Of the firste sorte are Vintners, Milleners, haberdashers, these galley men, Percers, Fustian Sellers, Grocers, & Potheccaries that selleth vs any Wares made beyonde the Sea, for they doe but exhaust the treasure of the Realme. Of the second sorte are Uptaylers, Inboulders, Bouchers, Bakers, Brewers, Taylors, Cordwinders, Sadlers, Carpenters, Joyners, Pasons, Blacke Smythes, Turners, and Woopers



Hoopers: which like as they conney no money out of þe ci-  
 tye, so they bringe none in. But where as they get it they  
 spend it. Of the thyrd sort bee these, clothiers, cappers, wor-  
 stedmakers, Pewterers, Tanners whych bee all that wee That arte is to  
be most chea-  
rshed in a  
tovyne that  
bringes most  
to the tovyne.  
 haue of any arte which I can now reckon, that bringes into  
 the realme any treaſure. Therefore these artes are to bee  
 chearished, whereas they be bled, and where they be not  
 they would be set vp, and also other sciēces mo, as making  
 of glasses, making of Swerdes, Daggers, Kniues, and all  
 tooles of Iron and Steele, also making of pinnes, popntes  
 laces, thred, and a l manner of paper, and parchmet. I haue  
 heard say that the chiefe trade of Couentry was heretofore  
 in making of blewe threde, and then the towne was riche  
 euen vpon that trade in maner onely, and now our thredde  
 comes all from beyonde Sea. Therefore that trade of Co-  
 uentry is decayed, and thereby the towne likewise. So Bri-  
 stow had a great trade by making of pointes, and was the  
 chiefe misterie that was exercised in the towne, and albeyt Tovvnes are  
enriched with  
som one trade  
 these bee but two of the lyghtest faculties that are, yet wer  
 there two great townes chiefly mainteined by these two fa-  
 culties aboue rehearsed. I heard say in Venice (that most  
 flozishing cite at these daies of all Europe) if they may here  
 of any cunning craftes man in any faculty, they wyl finde  
 the meanes to allure him to dwell in their Cite, for it is a  
 wonder to see what a deale of Money one good occupper  
 doth bringe into a towne, though he himselſe doth not gain  
 to hys owne commodity but a poore lyuing. As for Exam-  
 ple, what Money one Worstedmaker brings into þe towne  
 where he dwelles, and how many hath liuings vnder hym,  
 & what wealth he brings to þe towne where he dwels: truly  
 I can not sufficiently declare, for by a few worstedmakers þe  
 some townes haue they are growen to a great wealth & ri-  
 ches. So of Clothyng and Capping. But where other ci-  
 ties do allure vnto them good workemen, ours will expell  
 them.

# A brieffe Conceipte

them oute, as I haue knowne good worken as well  
Smythes and Weauers haue common from straunge par-  
ties to some Cittyes wythin this Realme entending to let  
by theyr Craftes because they were not free there (but spe-  
cially because they were better workemen then was any in  
the Towne) they could not be suffered to worke ther. Such  
incorporations had those Misteryes in those Townes that  
none might worke there in theyr facultye, excepte they did  
compounde wyth the first.

Capper.

And doe you thinke it reasonable that a stranger should  
bee as free in a Citty or Towne, as they that were Prenti-  
ses there: then no man would bee Prentice to any occupati-  
on if it were so.

Doctor.

I sayd not that they shall haue commonly lyke Libertye  
or Fraunchise: but as one crafte makes but one particuler  
companye of a Towne or Citty, so I would haue the weale  
of the whole Citty rather regarded, then the commoditie or  
Fraunchise of one crafte or mistery. For though commonly  
none should be admitted there to worke, but such as are fre,  
yet when a singular good workeman in any mistery comes  
whych by his good knowledge might both instructe them  
of the Towne being of the same faculty, and also bypunge in-  
to the towne much commoditie beside. I woulde in that case  
haue priuate Libertyes and Privileges geene place to  
a publique Weale, and such a man gladly admitted for his  
excellency to the Freedome of the same Towne, wythoute  
burdenyng of him wyth any charge for his firste entry or set-  
ting vp. Yea where a Towne is decayed and lackes Artifi-  
cers to furnish the Towne with such craftes, as were either  
sometymes exercised well there or might bee, by reason of  
the situation and Commoditie of the same Towne, I  
would haue such craftes men allured oute of other Places  
where they bee plenty, to come to those Townes decayed to  
dwell, offering them theyr Freedome, yea theyr house rent  
free,



free: or some stocke lent them of the common stocke of such townes, and whē the towne is wel furnished of such Artificers, then to stay the comming in of Forreners, but whyle the towne lackes inhabitauntes of artificers. It were no pollicy for the restauration of the towne to keepe of any straunge artificers, for the most part of all townes are maynteyned by craftes men of all sortes, but specially by those that make any wares to sell out of the Countrey, and brings therfore treasure into the same. As clothiers, cappers, worsted makers, Hatmakers, poyntmakers, pinners, Paynters, fowlders, Smythes of all sortes, cutlers, glouers, tanners, parchment makers, gyrdlers, pourlers, makers of Paper, ched-makers, turners, basket makers, and many other such. As for the mercers, and haberdashers, bintoners, and grocers, I cannot see what they doe to a towne, but fynde a lyvinge to b. or vi. houtholdes, and in steade thereof empoueriſh ten tymes as many, but since men wil needes haue silkes wine and spice it is as good that men do spend theyr Money vpon such in theyr owne towne, as to be dyuen to seeke the same further, as for the rest of the artificers, like as I said before euē as they take no money out of the Countrey so they bynge none in: as Taylours Shoemakers, Carpenters, Joyners, Tylers, Masons Bouchers, vittaylers, & such like. Also another thinge I reeken woulde helpe much to releyue oure Townes decayed, if they would take order that al the wares made there, should haue a speciall Marke, and that marke to be set to none but to such as be truly wroughte, and also that euery Artificer dwelling out of all townes (such as cannot for the commoditie of theyr occupations, be broughte to any towne to inhabit, as Fullers, Tanners and Clothiers) should bee lymitted to bee vnder the correction of one good Towne or other, and they to sell no ware but such as are fyrst approued and sealed by the Towne that they are lymitted vnto. And by these two meanes, that is to say, fyrste.

# A brieft Conceipte

by staying of wares wrought beyonde sea, which might bee wrought within vs, from comming in to be solde. Secondly by restraining of our wolles, time, selles, & other commodi-  
ties from passing ouer vnwroughte. And thirde by byn-  
gung in (vnder the correctiō of good townes) artificers dwel-  
ling in the countreies: making wares to be sold outward, &  
those wares to be viewed and sealed by the towne seale be-  
fore they shoulde bee solde. I woulde thynke oure Townes  
myght soone bee restored to theyr auncient Wealth or farre  
bettered if they would follow this,

**Knight.**

Now we pray you go to the last matter ye spake of, how  
these diuersity of oppynions may be taken away, which trou-  
bles the people very sore, and makes great scdition and de-  
uision amonge them, and in maner makes debate betwene  
neighbour & Neighbour, the Father and his Son, the mā  
and his Wyfe, which is yet more to bee feared, then all o-  
ther the forsayd losses of worldly goods. For if wee were  
neuer so pooze, and did neuerthelesse agree amonges our  
selues, wee should lycke our selues hoale againe in thorte  
space.

**Doctor.**

Concordia  
que res  
creiscunt  
discordia  
maximè di-  
labantur

Wee say truth wyth concorde weake thynges doe encrease  
& waxe big. And contrarywise with discord strong thynges  
waxe weake. And it must needes bee true that truth it selfe  
sayth. Euery kingdome deuyded in it selfe shalbee desolate.  
Wherefore I cannot forbear to shew you my pooze opini-  
on, how so great a mischief as this is, may be auoided out  
of this our common Weale: & still I wyl vse one Trade,  
as in seeking out the originall cause, and by takynge awaye  
of that, to shewe the remedye. I take the chiefe cause hereof  
aswel the sinnes of thē that be the ministers of Christs holy  
word and misteries, as of yon that bee the flocke. And firste  
of ours that haue swarued altogether fro theyr due course  
order and profession to all kind of Licentiousnes, not only to  
the



the basenes of lay men, but farre inferiour to them in pride  
couetousnes, and such. Therefore pee lay men seeing in vs  
no excellency in our maners in deede, thinke vs unworthye  
to bee your Leaders and Pastors, or to whose doctryne pee  
shoulde giue credence, whome pee see in lyuing farre discre-  
pant from the same. And therefore ye take vpon you y<sup>e</sup> iudg-  
ment of spiritual things, to whom it doth not appertain.  
As one inconuenience draweth euer another after him, for  
so long as the ministers of the church wer of those maners  
& conuersation agreeable with theyr doctryne. So long all  
men, yea the greatest Princes of the worlde and the wyldest  
men wer content to beleue our doctryne, & to obey vs in things  
concerning y<sup>e</sup> soule: & since we fel frō the perfection of I<sup>h</sup>se,  
we grew out of credit, & y<sup>e</sup> holy doctryne of Chryst suffered  
flaunder by our sinful liuing. So we haue giuen the fyrste  
occasion of this euill, & pee haue taken it as instrumente to  
worke this scyline withal. And though both do euill therein,  
yet the remedy ougth to begin at the roote of this mischief,  
which I take to bee in the ministers and pastors spiritual.  
And to bee playne with you and no more to dissemble oure  
owne faulces, then I haue done yours, except wee refoyme  
our selues fyrst. I can haue no great truste to see this gene-  
rall scyline and deuision in religion viterly taken away: it  
may percase, w<sup>th</sup> authority be for a tyme appeased, but ne-  
uer so as it spryngs not by agayne, excepte wee refoyme our  
selues fyrst.

The occasiō of  
the scyline in  
matters of reli-  
gion.

May and I thinke pee haue bene well disciplined & cor- Knight.  
rected already, so as pee had good cause to bee reformed as  
by taking much of your possessions from you, and in burde-  
ning of your benefices with subsidies, as well annual as pro-  
portionall, and other wayes. What other reformation  
would pee haue more?

Doctor

¶ Yeano doubt we haue had beating enoughe if that  
would haue serued, but some maisters w<sup>th</sup> litle beating will

## A brieft Conceipte

teach theyr schollers better, the other with more stryppes ch  
 do, and agayne some schollers wyll bee reformed with lesse  
 beating then other. So you and we do now, you in beating  
 inough but little teaching, and wee agayne little regarding  
 the stryppes do learne as little. For notwithstanding these pu  
 nishments that we haue had, the reproaches and reuylinge  
 and opening of our faultes, see how many of vs haue refo  
 med our selues, yea so much as in our outwarde dueties,  
 whereunto we are bound both by Gods Lawe, and our can  
 nons, lawes, and decrees: how many moe of vs haue refo  
 ted to our benefices to be resident thereon, which not onely  
 by the said lawes, but also vpon greate penalties wee are  
 bound vnto by the lawes of this Realme: How many lesse  
 now then before haue studyed to haue Benefice vpon Be  
 nefice, when wee bee skante able to discharge one of them:  
 what better tyall or examination is there nowe in admyt  
 tyng of mynisters of the church: What more exacte search  
 is made by our Bishops, for worthy men to bee admitted to  
 the cure of soules: What better execution of our canons,  
 and decrees doth our Bishoppes, Deanes, and Archdea  
 cons in theyr visitations now, then they dyd before: Yea  
 what better hospitality residence, or ministracion eyther of  
 the word or of their other duties doe our Bishops and Bi  
 shops now then they did before: doe they not lurke in their  
 mansions & manour places far from theyr Cathedral chur  
 ches as they were wont, and skant ones a yere wil see their  
 principall church, where they ought to be continually resi  
 dent: be they not in a manner as blynde for preaching the  
 word of God as euer they were, for all these blagues that  
 God sendes to them: but they are so blinded that they can  
 not see wherefore they be thus punished & construe it to be  
 for other causes, as by the couetousnes of lay men in desyr  
 ringe theyr possessions, by a hatred conceyued agaynst  
 them for not obeyning theyr purpose at men of the Church  
 ches



then hand. O; for that they cannot abyde the correction of the church, or such other causes as they imagine with themselves: And thinke that the indignation against them shortly will slacke of it selfe. But I pray God it doth not rather encrease, as I feare me it wil, except wee amend vs the rather. How can men be content to pay y<sup>e</sup> tenth of they<sup>r</sup> goods which they get with they<sup>r</sup> sore labour and sweate of they<sup>r</sup> browes, when they cannot haue for it agayne neither ghostly comforte nor bodely: what lay man wil be any thing scrupulous to keepe those tythes in his owne handes, when hee sees vs do nothing more then hee for it? What cr: bite wyll any man giue to our doctryne, whom they see so lyghte in lyuing? what reuerence will they giue our persons in whose manners they see no grauity? But to passe from these matters to others. There be most godly ordinaunces made by our lawes by authority of Countayles generally, that all Archdeacons shoulde visite in person yearly they<sup>r</sup> precinctes. The Bishopenery thre yerres to see y<sup>e</sup> whole Diocesse what is to bee reformed eyther priuately or generally, that priuate faulces might be reformed forthwith: and the Generall at the nexte Synode, and therefore they haue they<sup>r</sup> procurations. Yfste they doe not in person as they ought to doe, but by deputies, more for they<sup>r</sup> procurations, then for any reformation. The money is surely gathered, but the cause wherefore it was geuen nothinge kept: the stipend is exacted, and the worke wherefore it was due, budō. Then is there another good ordinaunce, and godly absolved after the lyke sorte: where euery bishop shoulde yerely keepe a synode in his diocess of all euangeliall persons, and euery archbishop a synod for his whole prouince, euery thyrd yerre: that if any thing occurred in the diocesse worthy reformation it might be referred to the prouinciall congregation. If it were either doubtfull to the bishop or could not be reformed without greater authority then the Bishoppes alone.

¶ Ther chy

# A brieffe Conceipte

There be these synodes now kept: yet they recelue euery  
 yere their synodals of y<sup>e</sup> poore priests. Of such good ordena-  
 ce & Godly, there is nothing kept, but y<sup>e</sup> which is their owne  
 priuacitē commodity: which be y<sup>e</sup> procuratiōs & synodals. y<sup>e</sup> other  
 part wherof y<sup>e</sup> charge was laid is omitted, y<sup>e</sup> burdē remay-  
 neth, & the duty is takē away, yet better it were y<sup>e</sup> both y<sup>e</sup> one  
 & y<sup>e</sup> other were taken away, then to haue the good part takē  
 & the worse to remaine. If they will say, that there needeth  
 now a daies no such visitation, nor synods, then there need-  
 eth neuer none of them, for more things to bee reformed a-  
 monge vs, were neuer then be now, nor reformation neuer  
 more necessary. But our prelates would say they dare make  
 no lawes in such synodes for feare of penury, what neede a-  
 ny mo lawes made then they haue already? What shoulde  
 leaue to put these in execution that be already made? Specially  
 sins they haue the ayde of the temporall lawes thereto,  
 is there not statutes made in parliament for residence, and  
 for restraining of pluralitie of benefices? why shoulde we  
 neede to haue bene made, if we would haue put our lawes  
 in execution. Are not we worthy to haue other men to cor-  
 recte and reforme vs, when we cannot reforme our selues?  
 Is it maruayle that wee bee not out of credence when our  
 lyfe and conuersation is contrary to our owne lawes and  
 profession, & that the religion of Christ suffereth slander,  
 offence & reproch, through our defaultes which shal be ones  
 required of our hands. Therefore if we wil haue this seisme  
 takē away frō christis church, let vs first reforme our selues  
 & put our lawes in executiō: as in resorting to our benefices  
 to keepe residence, and in contenting our selues wth one  
 Benefice a piēce: And wth the wyting that is appoynted  
 to vs for our ministratiō wthout deuising of other extra-  
 ordinary & unlawfull gaines. For what is more agreeable  
 wth reason, then a man to spende his tyme where he hath  
 his liuing and to do his office, for that he hath the benefit of:

And



And seeing euery benefice is a mans liuing, and if it be not  
it might be amended, till it be a competent liuing: and eue- Propter of-  
ry one requireth one mans whole charge. What reason is fitium da-  
it that one man should haue two mens liuings & two mens tur benefi-  
charge, where he is able to discharge but one. The to haue cium.  
moe & discharge the cure of neuer a one is to farre against  
reasō. But some percase will say, there be some of vs wo-  
thy a greater preferment then other, & ne benefice were to  
little for such a one. Is there not as ma degrees, in the va-  
riety of Benefices, as there is in mens qualities? Yes for-  
sooth there is yet in this realme (thāked be God) benefices  
from *xx*. markes to *xx*. markes a yeare of sundry values  
to endow euery man with, after his qualities and degree.  
And if a meane benefice happen to fall let euery man be cō-  
sented therewith: better fal. And if hee be thought wo-  
thy of a better, let him leaue the firste and take y better: for  
the meanest Benefice is a sufficient liuinge for some man,  
which should be destitute of a liuing, if that benefice and o-  
ther like should be heaped vp together in great menshāds.  
Yea, I doe knowe, y men which haue such meane benefices  
be more commonly resident, and keepe better hospitality on  
the same, then they that haue greater benefices. It is a cō-  
mon prouerbe. Its merry in Hall: When Beards wagges  
all. Nowe looke through a whole Diocesse, you shall not  
finde *xx*. persons residente that may dispend *xl*. l. a piece,  
noz of al the benefices in a Diocesse, the fourth person resi-  
dent ouer the same. What temperal office is so far abused  
as these be that be spirituall and of greater charge? I pray  
God send our Prelats Eyes to see these Enormities: for it  
shoulde seeme that they are so blinded that they cannot see  
them. And then I doubt not but all delayes set a part they  
will reforme them: and if they do not, I pray God sende our  
Maiestrats temper all the minde to reforme these thinges  
with their secular power. And to study for the reformation  
of them.

# A brieffe Conceipte

Cicero de  
offi. Lib. 1.

The faultes in  
the part of the  
Layty.

of them, rather then for theyr Possessions. Christian Prin-  
ces beare not their swords in bayne: nor yet is it so straunge  
a thing to see Christian princes reforme the Prelates that  
swarue from their dueties. Thus far best spoken touching  
the reformation of them þ be mynisters of þ Church. Now  
to speake of þ is to be reformed of our parte that bee of the  
laytye, yee must vnderstande, that all þ gene the selues to þ  
knowledge of any faculty, are commonly subiecte to eyther  
of two vices (as that great clarke Tully doth report) þ one  
is to take these things þ we know not for thinges knowne,  
or as though we knewe them: for a boyding of which faulte  
men ought to take both good space and great diligence in  
consideration of thinges, ere they come to giue iudgement  
of the same: the other vice to bestowe too great a study and  
labour about obscure and hard thinges nothing necessary.  
Let vs now consider and those faultes be not amonge you at  
these dayes, yee be all now studious to know the vndersta-  
ding of holy scripture. And well for there can bee no better  
desire, more honest, nor more necessary for any christia mā:  
but yet doe yee not see many younge men before they haue  
eyther taken any longe time, or any good diligence in the  
cōsideration or study of scripture, take vpon them to iudge  
of high matters being in controuersie, geeuinge to quicke  
assent eyther to their owne inuention, or to other mens: be-  
fore they haue considered what might be sayde to the cōtra-  
ry. And this faulte is not onely seene in men studious of the  
knowledge of scripture, but also in younge studentes of all  
other sciences: shall yee not finde a student in the lawe of the  
realme, after he hath bene at the study of þ law not past iii.  
yeares, more ready to asloyle you a doubtfull cause of the  
lawe, then either he himselfe or another, after þ he hath stu-  
died the law xii. or xiiii. yeares: Ye a no doubt: so it is in a  
younge Gramarian, Logition, Rethoritian, & so of al other  
sciences. Therfore Pythagoras forbade his Schollers to  
speake



Speake the firste v. yeares y they came to him, whych lesson  
 I would to God yee would be content to obserue, before yee  
 gaue any iudgement in matters of holy scripture. And then  
 I doubt not, but after vii. yeares reading, yee would by col-  
 lation of one place with another of scripture, finde a grea-  
 ter difficultie therein, then yee doe nowe, & bee more scripu-  
 louse to geue an answer in high things then yee bee nowe  
 and this harme cometh of rash iudgement in y parte, that  
 when a man hath once vttered his opinion an any thing, hee  
 will thynke a greate shame for him to bee broughte fro that  
 he hath once affirmed for truth. Therefore whatsoeuer hee  
 readeth after, he construeth for the maintenaunce of hys o-  
 pyinion, yea and will force that side not only with his words  
 and perswasions, but also with that powre and authority y  
 he hath, and will labour to bring other to the same opinion  
 as many as he can: as though his Opynion shoulde bee the  
 more true, the more fauourers y he may get of the same. By  
 such meanes if wee seeke but for the truth, that is not to be  
 iudged to be alwaies on the best side y getteth the ouer hand  
 by power, authority, or Suffrages extorted: it is not lyke  
 in the disceptation, & inquisition of the truth, as it is in a  
 fight or a wrestling: for he that hath the ouer hand in these  
 thinges hath the victorie, and in the other hee that is some  
 times put to silence, or otherwise vanquished in the sighte  
 of the worlde, hath the victorie and conquest of truth, on his  
 side. Synce we contend but for the knowledge of the truth  
 what shoulde wee deuide our selues into factions and par- As Constā-  
 ties: but let the matter bee quietly discussed, tryed, & exa- tyne the  
 mined, by men to whome the iudgement of such things ap- great, did in  
 pertayneth. And prouide in the meane time that neyther the time of  
 party do vse any vyolence agayne the other, to bypunge them Arius.  
 by force to this or that side, vntill the whole or most part of  
 the to whom y discusciō of such things appertayneth vnto,

## A brieſe Conceipte

doe freely conſente and determine the matter. That is the onely way to deſcide ſuch controuerſies, and ſince thys contention muſt once haue an ende: it were better take an ende betimes then to late, when percaſe more harme ſhall haue enſued of this dangerous Scisme, as hath already done in other parties euen before our Eyes. And in lyke things hath before this time bene ſeene, of ſuch ſort as it is too lamentable to bee remembred: what loſſe of Chriſtian men: what diminithyng of Chriſtian ſayth: What continually warres, hath the Faction of the Arrians bene the occaſion of: Did it not ſeperate and ſeuer at length all Asia, & Africke from the Chriſtian ſayth: Is not the Religion, or rather the wycked ſuperſtition of the Turke grafted ouer this Arrian Sect: yd it not take hys foundation therof: As there is no diuiſiyn more dangerous, then that whych groweth of matters in Religion: ſo it were moſt expedient and neceſſary to bee quickly remedied, whych cannot bee done by any other way then by a free and generall counſel, that hath bene alwayes from the tyme of the Apoſtles who firſt tooke that remedy euen in theyr dayes, the onely way to quiet and appeaſe all controuerſies in religion. And no doubt the holy Ghoſt as hys promiſe is, wil be preſent in e- uery ſuch aſſembly, that is gathered together by no force or labor of any affection. But now wee will ſay (though we would for our partes ſet a ſide partiality, and be indifferent and vſe no coercion to get numbers and voices that ſhould fauour our partes) who can promyſe that the Byſhoppe of Rome and other Prelates would doe ſame. Surely if yee did ſay ſo, yee ſayd a great matter, for they be men & much more ſubiect to affections then yee be. But I ſhalbe bound after my manner to tell my minde herein, aſwel as in other thinges. I take all theſe matters that be now a daies in controuerſie to be of one of theſe ſortes, that is either touching the profites and emolumentes of the Prelates & myniſters of the

How this  
ſciſme might  
be remedied.



of the church or touching poyntes of religion. As touchyng those articles that concerne religiō, I would wish that they had onely the discuscion thereof, which oughte and haue v- sed alwayes to haue the iudgment of the same. And as touchyng the articles that concerne the profitēs of Ecclesiasticall persons, I would haue these left to the discuscion of the seculer powers, because it concerneth seculer thinges onely where no man needes mistrust: But that the Magistrates will prouide an honorable liuing for that kinde of men that scruech so honourable a rōme, as the ministratiō of Gods holy word & his Sacraments. Furthermoze I would wish in thinges touching the bishop of Rome & his iurisdiction, he should be set a part, & some other indifferēt persons chosen by christian Princes to direct or bee Presidents in the Counsayle whyle his matter is in handling, (if it please Christian Princes to holde a counsayle with that Whore of Babylon) for no man is meete to be a iudge in his owne cause. Here I haue but brielly touched the summs of thinges after my simple phantasie, referring the allowing or reiecting of all or some of them to your better iudgement.

The bishop of Rome is no indifferent man,

I am sorry that it is so late that we must needes departe now.

And so bee wee in good sayth: but wee trust ere you departe the towne to haue some communication with you againe.

Marchant,  
Husband,  
Capper.

I will bee glad if I tarry in the towne. But as yet truly I know not whether I shall remayne here beyonde to morrow morning, which if I do (in any thinge by my simple iudgement will reache vnto you) you shal heare my farther oppinion: in the meane time I pray you soo to thinke of mee as of one, that if I haue spoken any thinge whych may bee preiudiciall to the common weale any way, I am ready to reuoke it, and to yeelde to the iudgement of any other mā, that can shew how all these griefes of the moze parte of the

Doctor,

# A brieft Concept

may bee remedied by any other better meanes, for I knowe  
of many a thousande in this Lande, I may worst speake in  
such a wayghty matter. And so heere for this presente I  
take my leaue of you all.

And thus wee departed for that time: but on the mor-  
rowe when I knewe maister Doctor was gone out of the  
towne, I thought not meete this communication shoulde bee  
lost, but remembered at least in mine owne private booke,  
to the intent as opportunity shoulde serue, I mighte bynge  
forth some of his Reasons in places where they mighte  
either take place, or be answered otherwise then I  
coude. And therefore I haue noted the sayde  
communication briefly of this sort.

as you seee any waye  
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## IMPRINTED

at London in Fleetstreete,

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mas Marche.

81.



# Algebra

Algebra is a branch of mathematics that deals with the study of symbols and the rules for manipulating these symbols. It is a generalization of arithmetic, which is the study of numbers and their properties. In algebra, symbols are used to represent numbers and operations, and the rules of algebra are used to manipulate these symbols to solve problems. The symbols used in algebra are letters, numbers, and mathematical operators. The rules of algebra are the same as the rules of arithmetic, but they are applied to symbols instead of numbers. The symbols and rules of algebra are used to solve problems that involve unknown quantities. For example, if we have a problem that involves finding the value of a variable, we can use the rules of algebra to solve for the variable. The symbols and rules of algebra are also used to study the properties of numbers and operations. For example, we can use the rules of algebra to prove that the sum of two even numbers is always even. The symbols and rules of algebra are a powerful tool for solving problems and studying the properties of numbers and operations. They are used in many areas of mathematics, including geometry, calculus, and physics. The symbols and rules of algebra are also used in many other fields, including engineering, economics, and computer science. The symbols and rules of algebra are a fundamental part of mathematics, and they are essential for understanding the properties of numbers and operations. They are a powerful tool for solving problems and studying the properties of numbers and operations. They are used in many areas of mathematics, including geometry, calculus, and physics. The symbols and rules of algebra are also used in many other fields, including engineering, economics, and computer science. The symbols and rules of algebra are a fundamental part of mathematics, and they are essential for understanding the properties of numbers and operations. They are a powerful tool for solving problems and studying the properties of numbers and operations. They are used in many areas of mathematics, including geometry, calculus, and physics. The symbols and rules of algebra are also used in many other fields, including engineering, economics, and computer science.